CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, MARCH 5, 1836. NO. 760.---VOL. XV.---NO. 10.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

PROCEEDINGS OF THE ORTHODOX CHURCH IN CHESTERFIELD, N.H.

Mr Editor,—The proceedings of the Orthodox church in this town have of late been so very singular in relation to the excommunication of certain members from their body, that a plain statement of those proceedings together with the facts and circumstances connected with them seems to be called for, both in justice to the character of certain individuals and in defence of the truth. No less than eight members have within two years past, been excommunicated from that body. No charge of immorality, I believe, has been brought against any one of those members, and several of them at least were excommunicated for countenancing the '*dangerous errors*' of the Unitarian church. Mr Aija Walker was one of this number. He had for many years been a member of that church, and had ever sustained a high reputation as a religious man. His sentence of excommunication reads as follows.

'Whereas Brother Aija Walker has for some time past withdrawn in a great measure from attending on the worship of God with this church and united in worship and celebrating the ordinance of the Lord's supper with a denomination of professed Christians which in our opinion embrace dangerous errors, and with which of course we cannot hold christian fellowship, in violation of his covenant obligations and to the great grief of his brethren of this church—and whereas the members of this church have individually, as well as by their committee repeatedly labored with the said Aija Walker to convince him of his errors in the doctrines of the gospel, in thus needlessly wounding the feelings of his church brethren, inasmuch as he expresses an equal attachment to each order of worship, and thus giving countenance to dangerous errors, in violation of his covenant obligations which require him to seek the peace and prosperity of this church by uniting with them in the support of the ordinances of divine worship,

Therefore, Resolved, that we feel constrained by the laws of Christ the great Head of the church, to withdraw our fellowship from this our offending Brother, and dissolve his connexion with this church, and his connexion with this church is hereby dissolved.—And may the God of grace have mercy on his soul and bring him to repentance and faith, that he may be saved in the day of the Lord Jesus.

In church meeting, Dec. 20, 1835.

O. BAKER, *Clerk.*'

A commentary on some part of this most singular document is necessary, in order that it may be understood by those who are unacquainted with the circumstances of the case. It is stated that Mr Walker had 'withdrawn in a great measure from attending on the worship of God with that church' &c. This is not correct. He had not withdrawn in a *great measure* from worshipping with that church. He had never been absent from their communions in order to attend another place of worship, and had attended religious services at the Unitarian church, for the last two years, according to his own statement, not more than one sixth part of the time. Unitarianism in this place was a new doctrine. It had not been preached in town, except a very few lectures by clergymen in the vicinity, until the Unitarian Society was formed, which was about three years ago. And the Society were not able to obtain a minister to be with them constantly until something less than two years ago. Mr Walker, like most others in town, was unacquainted with Unitarian views, but he believed it to be his duty to hear and inquire for himself, unbiassed by human creeds and opinions; and as the pulpit of the church to which he belonged at that time, was not constantly supplied, he went several times, when there was no other religious meeting in the place, to hear the 'new doctrine,' and satisfy himself whether it was according to the teachings of Jesus.—He heard, and was so far satisfied as to believe that it was the gospel and not 'a dangerous error,' and continued to attend that place of worship occasionally for his own edification and improvement; and on two occasions only had communed with the Unitarian church. He saw no cause for the division which subsisted between the churches, and no good reason why all Christians should not come together to the table of their common Lord.

The Unitarian church, is the '*denomination of professed Christians which in our opinion embrace dangerous errors, and with which of course we cannot hold Christian fellowship.*' This was expressly stated by the individuals and by the committee who laboured with Mr. Walker to convince him of his errors.

It is stated that the members of the church had 'individually as well as by their committee, repeatedly labored with the said Aija Walker to convince him of his errors'—that he 'expressed an equal attachment to each order of worship and thus gave countenance to dangerous errors.'

Now the manner in which the committee and in which individuals labored with him, shows what were the dangerous errors which the denomination referred to were supposed to embrace. Several of his church brethren highly censured him for attending the Unitarian place of worship even when there was no other religious meeting in the place, and endeavored to persuade him not to attend that meeting at all—telling him that his church brethren were much grieved by the course he had taken—that he was giving countenance to dangerous errors—and that if he persisted in such a course he would be likely to cause difficulty in his own church. His answer was that so far as he had attended that place of worship and become acquainted with the views of Unitarians and their manner of preaching, he believed himself safe in attending there—tha the was edified in so doing—that it was a privilege which the church had no right to deprive him of—and that he should probably continue to attend there occasionally.

At a meeting held Jan. 21st, 1835, the Unitarian church was organized, and the ordinance of the Lord's supper administered. Mr Walker was present, but did not partake with them lest it should give offence to his church brethren. But afterwards on a more mature consideration of the subject, he felt that it was wrong for him to withhold Christian fellowship from those whom he had reason to believe were Christians, and resolved that if ever another opportunity offered, he would commune with that church. Not long after this another opportunity was offered, and he kept his resolution.—Several of his brethren of the church renewed their solicitations for him to forsake that place of worship entirely—expressing their strong disapprobation of the course he had taken in communing with the other church, and told him, repeatedly, that if he persisted in the course he had taken, his connexion with that church must certainly be dissolved. But seeing no good reason to change his views, or to fear the threat of excommunication which was uttered against him, he continued to pursue the course he had taken, and sometime in the summer or fall of 1835 partook of the sacrament again with the Unitarian church. A committee appointed for the purpose by the church to which Mr Walker belonged, made several efforts to dissuade him from uniting in worship and in the observance of the sacrament with the other church, and warned him of the consequences if he persisted in so doing—that his connexion with that church must be dissolved.

At a church meeting held sometime in Dec. 1835 he was called upon to answer for himself before the church for the course he had taken. He was asked if he was dissatisfied with the preaching at his own church, and if not why he wished to leave and attend religious services elsewhere. He answered that he found no fault with the preaching at his own church—he found no fault with the preaching at the other church—he believed that the gospel was preached at both places—that what he was most concerned for was, not that he should not agree precisely in sentiment with either of the religious teachers; but that he should not live according to the directions of either—that he should not conform his character and life to the instructions which he received at either place of worship—and that he thought himself better edified by attending the Unitarian church occasionally, than by attending at his own church all the time.

He was answered, that in the opinion of that church the gospel was not preached at the other house of worship, consequently no one possessing a truly Christian spirit would wish to attend religious services there.

He was asked if he believed Jesus Christ to be the almighty God. His answer was, that he was not ready to say that he did believe it. Neither had he ever declared himself to be a believer in the Unitarian doctrine. The nature of Christ was a subject of inquiry with him, but from what evidence he could obtain from the scriptures, he was inclined to believe that the Son was a being, in some way different from, and subject to, the Father. He further said that it had never been his wish that his connexion with the church should be dissolved if he could remain with them and be at peace, and be permitted to pursue the course which he had pursued in relation to the other church, which he believed to be a proper and consistent course. But if his brethren were not satisfied that he should remain with them and pursue this course, he was perfectly willing that his connexion with the church should be dissolved.

The substance of this and much more was said at the meeting, and the meeting was dissolved without coming to any certain decision respecting the offending brother. This meeting was held on Tuesday. But on the ensuing Sabbath another meeting of the church was held, at which time a vote was taken on the resolution given above and Mr Walker was excommunicated from the church. He was told too that it was not for immorality, but for his unbelief and for countenancing the errors of the other church, that he was excluded from their body.

Now in regard to his *unbelief*, I am authorized by him to say, that he still firmly believes in the first article of the covenant which he assented to when he became a member of the church, and in the necessity of complying with it. It is as follows:—

'Professing a serious belief in the Christian religion as revealed in the holy writings, you believe that the Old and New Testament commonly called the Bible were given by inspiration of God, and are a full, perfect, and clear revelation of God to mankind concerning all that is necessary for man to know and do in order to attain the pardon of sin, acceptance with God, and eternal salvation, and you resolve by the grace of God to conform your heart and life to the divine writings.'

Mr Walker is accused of violating his covenant obligations. But wherein he has violated them in attending religious services of the Unitarian church, I confess I am not able to perceive. The only part of the covenant which with any degree of propriety, can be supposed to be referred to in the resolution, is the following:—'faithfully attending to the public ministry of the word, the administration of the holy ordinances of baptism and the Lord's Supper, and morning and evening duties in your family; vindicating and supporting the discipline of his (the Savior's) visible kingdom on earth and submitting to the regular administration of it in this place.'

He has never neglected the public ministry of the word, but has been remarkably punctual, as his neighbors will testify, in his attendance on the public religious services of the Sabbath, as well as in the observance of the ordinances. He had never been absent from his own church at communion season when it was in his power consistently to attend—He had been absent only on two occasions for more than three years—on one of these he was out of town, on the other, prevented by sickness from attending.

I wish merely to ask, Mr Editor, if the principles on which Mr Walker was excommunicated, would not exclude the Savior himself from his own table and his own church if he happened to be a Unitarian, or to commune with a Unitarian church? If he was to appear again in a human form, but should not reveal himself as the Savior, and unite with an Orthodox body of Christians, and live a life as pure and holy as he did while on earth, and yet were to commune with a Unitarian body of Christians, he must be excluded from his own table and his own church.

S. A. B.

[From the Charleston Observer.]

ON THE RIGHT INTERPRETATION OF THE WORD OF GOD.

There is a method of quoting the Bible, very near akin to the following example, viz: 'Cain killed his brother Abel;' 'Go and do thou likewise.' A detached passage of Scripture may be taken and added to another, and thus made to convey a meaning entirely different from the mind of the Spirit. Permit me to refer your readers to one very noted passage. It is to be found out of its connexion, and contrary to its meaning, in the published works of many eminent Divines, and is most frequently heard from the pulpit in ordinary discourses. No very few D. D's are in the habit of thus using it. The passage I refer to, is in 1 Corinthians, 2c. 9v.

'But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.' Not a few commentators have entirely mistaken the meaning of this passage. It is generally quoted to describe the utter impossibility of our knowing the joys of the Heavenly state. In speaking of Heavenly things, Ministers are apt to *top* the *climax* with 'But eye hath not seen, nor ear heard,' &c.

Yet the verse following says of these very things which 'eye hath not seen nor ear heard,' 'But God hath revealed them unto us (his apostles and the Church) by his Spirit.' The passage in question is a quotation from Isaiah, 64c. 4v.: 'For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides Thee, what He hath prepared for him that waiteth for him.' It is plain that the Prophet here speaks of the ignorance both on the part of the Jewish and Gentile world, of the true nature of the Christian dispensation, which God would hereafter reveal. And that this is the Apostle's meaning in Corinthians is no less evident—'But we speak,' saith Paul, 'the wisdom of God (meaning the Gospel) in a mystery—even the hidden wisdom (that is unrevealed) which God ordained before the world, unto our glory, which none of the Princes of this world knew—for had they known it, they would not have crucified the Lord of Glory.' But as it is written, 'eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him. But God hath revealed them unto us by his Spirit.'

The great truth taught in the passage, is the necessity of divine revelation, to true religion; and that unregenerate men have no just conceptions of true, genuine, vital godliness.

It is not true in fact that 'eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.' The Savior saith, 'Come unto me all ye that labor, &c. and I will give you rest.' 'In my Father's house are many mansions—I go to prepare a place for you—and I will come again, and receive you to myself, that where I am there ye may be also.'—'Father, I will that they also, whom thou hast given me, may be with me, where I am, that they may behold my glory'—'There remaineth therefore a rest for the people of God.'—'To him that overcometh will I grant to sit with me on my throne.'

Every tear shall be wiped away from our eyes in that state of holy blessedness. Nothing that is impure—nothing that defileth—nothing that maketh a lie—shall be permitted to enter there. And the holy Paul had such rapturous views of the happiness of the Heavenly state, that he felt, to die, would be to him unspeakable gain—That he would rather depart and be with Christ, which, to him, would be far better than to remain in his present state of spiritual warfare.

Besides, I cannot conceive how Christians should have any desires after that of which the ear hath never heard—or that which the eye hath never seen, or of which the mind hath no conception. Above all, the things thus spoken of are clearly said to be revealed to the apostles, and by them made known to the Church and world, by the Spirit of God. Now, secret things belong unto the Lord, but things revealed, to us and to our children.

I beg, Mr Editor, that your readers, especially your Ministerial readers, will carefully peruse the above passage, and see whether our ordinary application of it, has been correct; and if not, let us hereafter give it its due interpretation.

[From the American Quarterly Review.]

PREPARATION FOR THE CHRISTIAN MINISTRY.

PHYSICAL QUALIFICATIONS.

There are, I think, certain physical characteristics, which are indispensable to the proper prosecution of the work of the ministry. There may be defects which are fatal hindrances. The requisition of Jehovah that the priests and Levites should have a perfect bodily organization was founded in good sense, and was proper in the nature of the case. A radically unsound constitution, a prominent deformity, defective lungs, the destitution of either of the senses, or a badly maimed limb, are to be regarded as insurmountable obstacles. The argument that there have been cases of distinguished usefulness in such circumstances, does not invalidate my position. I maintain that these are not only exceptions, but exceedingly rare exceptions. It is said that the sympathy which is felt for a striking physical misfortune, operates favorably on the minds of an audience. But an effect totally the reverse is much more frequently the result. Either of the defects to which I have alluded, unless it be weak lungs, will subject a man to unkind remark, and to severe and constant mortification, in addition to the obstacles which they present to progress in study. The mass of men judge of a preacher very much according to his outward appearance. And it is impossible that they should judge otherwise, considering their want of sincere attachment to the truth for its own sake. The good, which the truth produces, is dependent on the channel in which it flows.

We ought also to bring into the account, the multiplied labors to which clergymen are now subject, and which demand a robust physical frame. Their labors are, indeed, not unfrequently, so great as to destroy the firmest and most compact bodily organization. Their duties ought either to be abridged or generalized. It it a subject of the most pressing importance—vitally connected with all which is dear to human hopes and the salvation of men. But abridged and simplified as their labors ought to be, still it is presumption almost bordering on madness, to undervalue or neglect the bodily health, or enter the ministry with a debilitated or radically unsound constitution. There is no demand for such auxiliaries. No corps of invalids is wanted in the army of Christ. There are young men enough who have all the necessary physical characteristics. It is, therefore, one of the most serious inquiries which you can institute, How can I sustain the responsibilities of the past oral charge? Will my health, with the blessing of God, and my own watchful care, be competent to sustain the immense responsibilities, which will be laid upon me?

GOOD COMMON SENSE.

An essential element in a preparation for the ministry is an accurate power of observation in respect to men and manners. It is denominated by the various names of prudence, native sense, good judgment, common sense, knowledge of human nature. An individual who has an excess of it, or whose common sense is not harmonized and proportioned by certain other and higher qualifications, may be said to have an acquaintance with men, but not with man. The faculty or power of which I speak, is to be considered in part as an original tendency of the mind, and in part as the result of observation, or education. It has sometimes been supposed, erroneously, to be inconsistent with the study of books. But we see no discrepancy between them. The great volume of human nature can be studied by him who is an enthusiast in Homer, or the Hebrew Scriptures. A man is not called upon to be an idiot in the common concerns of life, because he has studied the laws of Greek metre, or of the mental phenomena. Doubtless there is danger of neglecting the one, while earnestly engaged in the other. But this danger can be effectually remedied. No fact in mental biography is more common than a union of literary enthusiasm and of the habit of external observation. You will need, however, to make strenuous exertion in the one case as well as in the other. When you walk among men, let your eyes be open. Do not disdain to acquire practical knowledge from the most depressed classes of society. As you have opportunity, learn fully the modes of business in all the different trades and professions. In this way, you cannot perform a journey without signal benefit. Let all your business transactions, in the smallest particulars, be managed with the utmost wisdom and prudence. Compare living manners with the delineations of the historian and moralist. You will thus be able to exert the largest measure of influence in persuading your fellow men to embrace the religion of the gospel. Without common sense, a minister's course is beset with difficulties. He needs common sense in the management of his own family, in his intercourse with his neighbors, in his pastoral visits, in his connexion with benevolent societies, and in the composition of his sermons. One of the causes of the frequent dismission of ministers, is, the lamentable want of common sense. It is not dishonesty, or moral delinquency, or poverty of mind, which occasions these violent ruptures, but want of an accurate knowledge of human nature, or even an ordinary tact in business affairs. Sagacious worldly men will lose all respect for that minister, who is always embarrassed in his pecuniary concerns. It need not be said that there is no necessary connexion between the prudence which I am describing, and that worldly wisdom or dishonest adroitness, which is pointedly condemned in the word of God. Hardly any remark is more ominous in respect to a clergyman's character, than that 'he can make the best bargains of any man in the town.' There have been clergymen who have been notoriously deficient in the quality of common sense, but who have neutralized or overshadowed the defect by transcendent intellectual or religious attainments. These men, very few in number, were useful, not because of their total ignorance of the ways of the world, but in despite of it. If you cannot be sure of becoming one of these extraordinary exceptions, it will be folly in the extreme to enter on a course of preparation for the ministry, except you have in some measure the gift of prudence or common sense. Better remain in obscurity, where your weakness or deficiencies will not endanger the interests of the kingdom of Christ.

ROWLAND HILL.

The following account, given by the late John Griffin, of Portsea, in his funeral sermon for his venerable friend, will be read with interest.—*Baptist Tract Mag.*

'Mr Hill, when I was with him at Bristol Tabernacle related to me, in his pleasant manner, a fact, which occurred in his youth between his father Sir Rowland Hill, his brother Richard and himself. The father was not pleased with what he considered the irregular conduct of his sons, in descending so low as to preach in the villages and in the fields. One fine summer evening our deceased friend was preaching by the side of his father's park, at Hawkestone in Shropshire. His powerful voice exerted in a zealous degree, was sufficiently strong for the sound occasionally, while he was preaching, to reach the ears of his father then sitting in his drawing room, confined by indisposition. He sent a servent to Richard to require his presence, and on his arrival, he inquired whose voice it was he heard. "It is Rowland, I suppose, sir, preaching to the people in the neighborhood." "Go and tell him to come to me immediately," was the command of his father. Rowland said, "What shall I do with the congregation? I cannot go unless you come up and finish my discourse." Richard immediately began to preach, and Rowland went to his father, and received a lecture for his irregular conduct. While receiving this lecture, Sir Rowland said to him, "I hear some other person preaching now—who is that?" "I suppose it is Richard finishing my sermon, sir," said Rowland. "Go immediately," said his father, "and tell him I command him to come at once to me, and do you come with him." Rowland immediately obeyed, but when he came to Richard he had finished the discourse, and dismissed the people. They both went to their father, who severely reprimanded them for so degrading themselves. They both used some affectionate and respectful language to him, and employed some witticisms, and told some risible anecdotes about the grateful expressions of the elderly woman, which made the father, in spite of his anger and his gout to smile; for the baronet was of course pleased that the people in the neighborhood of his mansion should be kept in good humor. When his sons perceived that his anger was abated, they bowed and retired:—and so the matter ended.

LICENSE LAWS—NO XI.

To the Editor of the Boston Recorder:

Another way in which the license laws greatly injure the community, is, by sanctioning a practice, which tends directly and powerfully to form unnatural and vicious appetites, and an increasingly diseased state of the system, from which intemperance, drunkenness and all their innumerable evils spring. Men who sell ardent spirit according to law, and men who buy it accordingly to law, and drink it according to law, are doing an immense injury to mankind; by forming a nursery for the growth of all future drunkards; and a nursery from which have been reared in Massachusetts more than 1,000, and in the United States more than 30,000 drunkards annually. In this way, more than 1,000,000 drunkards, during the last generation, were reared in the United States. At first they were sober men, as all men, under the government of God, must be, till they make themselves otherwise. Nor did any of them become drunkards at once, but they first served a sort of apprenticeship, by that kind and degree of drinking, which the law contemplates, and declares to be for the public good; an assertion however, as false, and as fatal, as legislation ever uttered. The fact is, that use of spirit which the law now contemplates, which it sanctions, and for the liberty to supply which, it takes money, and puts it into the public treasury, and which it falsely declares to be for the public good, is as really adapted to form intemperate appetites, and be a kind of nursery for drunkenness and ruin, as fire is adapted to burn, or sin is adapted to pollute and destroy. This is the case with all that furnishing of it, which has been heretofore practised for the army, and also for the navy. It has as naturally, and as regularly formed and perpetuated intemperate appetites, and led on to drunkenness and ruin, as the cause produces its legitimate effects. And for that, which produces such horrid results, to be stated by the high sanction of legislation, to be for the public good, is an outrage which ought no longer to disgrace a free country.

But, it is said, suppose they will continue to license some to do this work of death, 'Should they be few or many?' To license a few, would be a less evil than to license many; as really as to commit a few murders, would be a less evil than to commit many. And if those few who are licensed, should be in those towns only in which a majority of those who have to pay the increased taxes which this licensing occasions, should in their annual town meetings vote that they desire to have them licensed; the evil would be still less, especially, if none, who should not vote for such licenses, should be taxed for the support of any of the paupers or the prosecution of any of the criminals which those licenses may occasion. Still the licensing whether of a few or many, and the selling, whether by few or many, will produce evil, only evil, and that continually. And were the men who should sell such liquors laid under bonds to bear all the expenses, and to remunerate the community for all the evils, which they occasion; and were the obligations of such bonds faithfully enforced, while it might be no more than what would be just, would soon effectually show them, that the selling of ardent spirit to be used as a drink, is not only an immoral but ruinous employment.

Nor do they always escape this conviction even now. Says the late distinguished Judge Platt, 'It is found that of the tavern keepers and retailers of ardent spirit, in the State of New York, during the last 40 years, more than two thirds have themselves become drunkards, and reduced their families to poverty and wretchedness.'* And a much greater number also, of their children than of the children of the rest of the community, have, I apprehend, in proportion, also gone down to the drunkard's grave. And while 'the iniquities of the fathers are from generation to generation visited upon their children,' this may be expected to be the case. And the property which is acquired by the destruction of others, may in judgment be expected to be instrumental in bringing destruction upon its possessors.

J. EDWARDS,
Cor. Sec. Am. Temp. Society.

* It is respectfully submitted, whether the fact that a business which is neither needful or useful, has destroyed more than half who have engaged in it, is not itself proof that the business is wicked?

EDUCATION IN FRANCE.

[Extract of a letter from the correspondent of the Editor of the Boston Recorder.]

PARIS, DEC. 26th, 1835.

The object of my present letter is, to give you some information respecting the institutions of learning in this kingdom, and especially of those which have an immediate connection with the church of Christ and its interests.

It was a favorite object with Bonaparte to bring the entire instruction of the youth of France, in all its gradations, into a perfect system, and the whole to be placed under the direction of one head. This plan is still pursued.

The University of France is the general name for the entire system of institutions for education in the kingdom, and embraces Academies, Colleges, Normal Schools, Boarding Schools, Insitutions and Primary Schools. I will speak very briefly of each of these.

France is divided into 26 divisions or districts for the holding of the Royal Courts. Each of these districts constitutes an Academy, and contains one or more Royal Colleges, Colleges of the Communes, &c. &c. Thirteen of these districts have Institutions, which partake of the nature of an English or American or German University: that is to say, they have departments of Law, Letters, Science, Medicine, and Theology. In these Institutions not only are the professions of law, medicine and theology acquired, but also much higher instruction is given in the Sciences, Mathematics, Rhetoric, &c. all of which are included under the general terms of Sciences and Letters.

The Royal Colleges are forty in number, and are established in the most important cities of the kingdom. The studies are Languages and Sciences; the course being very much the same as that of the best Colleges in America. The Professors in these institutions derive a considerable portion of their salaries from the national treasury. In general they have a far larger number of professors, in proportion to the number of students, than the Colleges of the United States.

The Colleges Communaux, as they are termed, are three hundred and seventeen in number.—They are supported chiefly by the tuition fees of the students, and some of them receive some aid from the communes (or towns, as they would be called in New England,) in which they are located. The studies in these Colleges are similar to those of the Royal Colleges, though, probably, as a general thing not prosecuted so extensively.

The Normal Schools are fifty-three or fifty-four in number, and are established in various parts of France. They are designed to prepare those who intend to devote themselves to the profession of teaching. They are sustained chiefly by the general Government.

There are (or rather were last year, 1834,) forty-one thousand eight hundred and forty-eight Primary Schools in France, supported partly out of the national treasury, partly by the Communes, and partly by tuition fees of the pupils whose parents are able to pay for the education of their children.

Besides these public schools, there are one hundred and seventy private institutions or schools, which are wholly supported by individual contributions, at which the children are taught as in your day schools.

In addition to these, there are one thousand and eighty-eight Pensions (as the French call them,) or Boarding Schools, as you would term them, supported by individuals, or some public charity.

In this general statement, I do not notice the Literary Societies of Paris, such as the Academies, as they are called, of Sciences, Belles Lettres and Inscriptions, &c. For they do not properly relate to this subject.

In Marseilles, Montpelier, Bordeaux, Lyons, and many other cities in the departments of France, there are secondary Medical Schools. But the Medical School of Paris stands at the head of the Institutions of this kind in the kingdom. It contains many thousands of students, and is sustained by the talents of very distinguished professors.

All the Colleges and Normal Schools have chaplains to impart religious instruction to the pupils. The greater part of these chaplains are Catholics. But in those Colleges and Normal Schools which are Protestant (the number of which is not great) there are Protestant religious instructers, or chaplains, who are paid by the government. And in all the Colleges and Normal Schools of the kingdom, Protestant youth are allowed to enjoy the religious instruction of their own church. If their number is sufficiently large, they are allowed their own chaplain, and if their numbers be small, they are allowed to receive religious instruction from some neighboring Protestant minister, who receives some compensation for his labor. In no case are Protestant students compelled to unite in Catholic worship, or to be present at it. This regulation has lately been carried into effect by the present enlightened minister of State for instruction, M. Guizot, who is a Protestant, and who has done more to promote education in France, and on better principles, than any other man who has ever lived. He has most zealously prosecuted this noble object, amidst very many obstacles, without growing weary. By his appointment, M. Cousin, the distinguished lecturer on Metaphysics, now a Peer of the realm, was sent, a few years since, to explore the Prussian School system. I know not that his Report has yet had any considerable bearing on the school system of France, though it is probable that it has, and will have, as much as circumstances will admit. The great want, in France, is of religious teachers, or men whose minds are so influenced by the religion of the Bible as to be capable of cultivating the hearts as well as the understandings of their pupils.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL CLASS PAPERS.

NO. VI.

The class of which I have charge, consists of five boys all under 10 years of age, and the book used by four of them is the Worcester, and by the other, Carpenter's Catechism. The manner of instruction I have pursued, is, not to confine them to any particular number of questions, but to get such a number as they can recite correctly, and no more. If I find they falter and have not learned the lesson sufficiently to comprehend it, I request them, with such

remarks as I may think the case requires, to come better prepared the next time; for I conclude that if a boy has studied a short and easy lesson so little, as not to be able to recite it without difficulty, he cannot have given it attention enough to have its value impressed upon his mind, which is the great object of Sunday school instruction.

In connection with this subject I would suggest a few hints with regard to the backwardness of parents in acting in conjunction with the teachers.

I find that my boys come to the school, frequently, without having opened their Catechism, (at least with the intention of studying it) from the time they left me on one Sabbath, until the time to recite on the following—that their books have been lost or mislaid—that father or mother could'nt have time to hear them—that Nancy or Betsy was preparing their dress for school—and when this ceremony was performed it was time to go immediately there. These and other such frivolous excuses are given by the children in the simplicity of their hearts; but are they not too true? Is not the duty of parents too often understood by them to be the duty of teachers? What teacher like the parent? what school like home? It should seem that it is sufficient that their children attend Sunday school, that they have a teacher who will provide food and raiment for the mind, while the prudent parent is providing the more important requisites for the body. But it is a most fallacious doctrine, and those who neglect the important truth—that, 'just as the twig is bent the tree 's inclined,' will find too late that children look up to the parents for these examples and maxims which, once impressed upon the unsophisticated mind and warm heart of the child, can never be effaced; and when he shall have grown up to take an active part on life's great stage, they shall be to him like the letter of the good Quaker to his son. So long as he retained possession of the letter, it reminded him of early associations of his home and his kindred, and he could not go wrong; for it was the star to guide him in prosperity and the anchor of hope to him in adversity; and, not until he could get rid of that letter—that charm—not until it was torn in pieces and scattered to the four winds of heaven, could he depart from the ways of his fathers.

It is almost impossible for the teacher to effect much with children of the age of which I speak, without the cooperation of parents; for they must necessarily forget, in the interval, much of what is told them from Sabbath to Sabbath, if the subject is not touched upon at home.

These remarks may seem out of place here, and I would not have them understood as applying to all, but to many—and I have been induced to make them at this time, because I have opportunity, and from experiencing the necessity of such aid to guarantee success.

[From the Christian Mirror.]

LORD BROUGHAM ON PEACE AND WAR.

Lord Brougham, in his Discourse on Natural Theology, says that Plato and other theists enumerate three kinds of blasphemy, all three of which are, in the Republic of Plato, made equally punishable with death. The first species is denying the existence of a Deity, or of Gods. The second, admitting their existence, but denying that they care for men. The third kind of blasphemy was that of men attempting to propitiate the Gods towards criminal conduct as slaughters and outrages upon justice, by prayers, thanksgivings, and sacrifices; thus making those pure beings the accomplices of their crimes, by sharing with them a small portion of the spoil, as the wolves do with the dogs.'

On these views of Plato, Lord Brougham adds in a note, 'Who can read these, and such passages as these, without wishing that some who call themselves Christians, some Christian principalities and powers, had taken a lesson from the heathen sage, and (if their nature had forbade them to abstain from massacres and injustice) at least had not committed the scandalous impiety, as he calls it, of singing in places of Christian worship, and for the accomplishment of their enormous crimes, Te Deums, which in Plato's Republic would have been punished as blasphemy? Who, indeed, can refrain from lamenting another pernicious kind of sacrilege—yet more frequent: that of making Christian temples resound with prayers for victory over our enemies, and thanksgiving for their defeat? Assuredly such a ritual as this is not taken from the New Testament.'

It is refreshing to see such Christian sentiments expressed by one so high in political influence, and so distinguished for talent as Lord Brougham. To such sentiments we may ascribe the generous interposition of the British government to heal the division now existing between France and the United States. And why should not such sentiments take possession of enlightened men, who desire to promote the welfare of the human race? Christianity, humanity, justice, and the interest of nations forbid their engaging in war. 'War is the work of barbarians,' said even the military Napoleon. The friends of peace are far too unbelieving as to the prospect of the diffusion of their principles, and the influence of their measures. Unbelief prevents many from co-operating with them in their efforts. But why should unbelief prevail? Must the sword devour forever? Is the gospel never to triumph? Is Jesus the Prince of Peace never to reign?

[From the Christian Mirror.]

'WHAT WILL THE WORLD SAY?'

Is an expression which we often hear, even from professors of religion. Now although we ought not to regulate our conduct by such a standard, it would not be amiss, and might be well for us on many occasions to inquire what the world will say.—It is evident that they can judge of the value of true piety in no other way, than by its effects in the lives of professors. They understand nothing about their joys and hopes; and in order to judge of its worth, they watch them in their common concerns, and all their dealings; and in such a way they may judge with some degree of accuracy. The rules are before them in the Bible, and these they can read and understand; and they will judge accordingly. Those rules are often held up to their view by professors, and they watch them, in order to see if they themselves are governed by them.

For instance, they are told that 'it is more blessed to give than to receive.' Now if such professors, when the wants of the destitute are made known, and their claims are urged, turn their backs upon a subscription paper, or refuse to contribute; the world will say, 'they love their money as well as other people, or they do not believe their own doctrine.' And who can blame them?—Why should they not doubt their sincerity? They are told that 'godliness with contentment is great gain.' But if they see those persons anxious to increase in riches, fruitful in plans and speculations, adding field to field, and luxury to competency; they will say, 'that however much godliness they may have, they have not much contentment.'—They are told that we should '*do justly*, love mercy, and walk humbly.' But if they see any disposition in such persons to get the best side of a bargain, or to overreach in any of their dealings; will they not say that they disregard justice as much as other people, and love a good bargain as dearly as any one? The same remarks, or similar ones, may be made in many other cases. The world expect, of course, that we will attend upon the means of grace, in order to keep up the credit of our profession; for this costs us little or nothing. It is to duties of a more self-denying character that they turn, in order to detect our inconsistencies. And here they can see and judge for themselves. And if I make a misstep here, my influence over such persons is gone forever, as far as I know; and it is not all I can say, afterward, that can blot it out from their memory. How important then, that we are faithful in all things. And wherein we have done amiss, how solemnly are we bound to make restitution. This too is a duty too much forgotten, but clearly revealed, and as binding as any other duty; and the only way in which we can convince one whom we may have injured, of our repentance and sincerity; and thus do away the mischief we have done, and the wound we have given to the cause we profess to love. But if when restitution is sought it is denied, or evaded in any way, or on any pretence whatever; be our sincerity, or profession what it may, we doubtless shall be by them classed with hypocrites. And in such a case our most earnest and pressing appeals to their conscience, will fall unheeded by them, or be treated with contempt. And thus for a little trifling gain perhaps, we have put it out of our power forever, to benefit their souls. And let us not wonder. How can we expect otherwise? If we would be useful, we must in *all* our dealings, be directed by the word of God, and avoid even the appearance of evil.—We must not only tell the world to deny themselves, but we must set them an example, or our words will pass as idle tales. Let us think of these things, and live for eternity. Let our conduct be *upright*; our conversation solemn and sincere, for the Judge standeth at the door.

CHRISTIAN REGISTER.

BOSTON, MARCH 5, 1836.

MINISTRY AT LARGE IN NEW YORK.

We have received Mr Arnold's 'Fifth Semi-Annual Report of his service as Minister at large in New York; Published by the Book and Tract Society of the First Congregational Church.'

This Report gives no less evidence of Mr Arnold's sound views of the objects of a special ministry to the poor, in regard both to their temporal and spiritual welfare, than those which have preceded. It affords proofs likewise of the same unwearied fidelity in his calling of which his former Reports have given ample evidence.

The causes and the evils of pauperism are pointed out, and the interest which the whole community have in the subject as a matter of policy and political economy, is shown to be beyond measure greater than is commonly conceived. The great object as it regards temporal concerns is to see that the poor are employed, and employed to some valuable purpose.—'Wherever,' says Mr Arnold, 'the laboring classes are supplied with the necessaries of life, as the fruits of their own voluntary industry; wherever they are well fed and comfortably clad and sheltered, good order, contentment and prosperity prevail; the property of individuals is held sacred; equitable laws are cheerfully and rigidly obeyed,' &c. The converse is also true. These truths are abundantly illustrated in the Report before us as they have been in the Reports of the Ministry at large in this city. But not half the attention is bestowed on this subject, by those who have a great stake in the peace, order and purity of society, to which it is entitled.

Every thing depends on character (as we have been told over and over again by the Ministers at large, those ministers of God for good to the people) in raising the degraded poor. 'In nine cases out of ten, improve their character, and you supply their wants.' This can be done only by a ministry at large. Lay visiters, whose object is mainly relief from present distress, cannot do it. Accidental and private charity cannot do it to any great extent. Alms-giving in this way is sometimes overdone so as to make the sufferers revel in idleness, without exciting either gratitude or future exertion; and sometimes it is neglected, and envy and cursing are indulged towards the more favored classes on the part of the poor, without recourse to any of the means which have placed the former in more advantageous circumstances.

We are told by Mr Arnold, what Dr Tuckerman has repeatedly told us before, and what the public ought to listen to, namely:

> This course of alms-giving and moral neglect has been one of the chief causes of the immense and threatening mass of misery and recklessness among us. It is this which has furnished ground for the bitter taunt which has come to us from the south, telling us our labouring population are more wretched than slaves. It is this which is filling our streets with beggars, our almshouses with able-bodied paupers, and our prisons with criminals. It is this which is preparing materials for mobs and lawless violence. It is this which lights up our midnight skies with destructive conflagrations.

The remedy for all this, paradoxical as it may seem to the unreflecting, is moral and religious influence.

Touch the consciences of the reckless, vicious poor, make them feel that they are men, moral, accountable men, who have understandings to be improved and souls to be saved, and the work is accomplished.

If our wealthy and thriving citizens would read and meditate even a very little on this subject, they would see it in the light they ought. Already much has been done in the city of Boston in substituting temperance and industry among the extreme poor for drunkenness and idleness; in rescuing their children and youth from ignorance and vice; in suppressing street-beggary; in giving prudent aid in the place of wasteful alms. This work is in the right hands, and let every thing needful be done to strengthen those hands, and, if necessary, to increase their number.

MR WARE'S SERMON.

A Sermon preached at New York by William Ware, Minister of the First Congregational Church in that city, the Sunday succeeding the Great Fire, Dec. 1835, has not come into our hands till within a few days. Though preached on an occasion which impoverished many and though suggesting to them such solace as a Christian Minister should, it concerns, like Mr Arnold's Report, rather the rich than the poor, as to the main influence to be produced.

Mr Ware's text is taken from Jeremiah xxii. 8, 'And they shall say every man to his neighbor, wherefore hath the Lord done thus to this great city.'

The preacher tells his audience that the calamity should be regarded as a part of the Providence of God, and that the instability of earthly possessions and dependence on a higher power should be learned from it. It teaches also, in his view, our dependence on each other.

> 'If selfishness sometimes shows itself in revolting forms, in times of such calamity, I think we witness much more—infinitely more, of genuine self-sacrifice, of noble daring, of disinterestedness, kindness, fidelity, forbearance; of a disposition not to increase by a feather's weight, in the case of the humblest individual, a burden already heavier than can well be borne. It is, it strikes me, a beautiful moral scene—this universal springing forward on the part of both individuals and bodies of men to help one another, and, to the extent of their power, lighten the evil wherever it has fallen.* How many virtues does it call forth and brighten. Instead of driving men asunder, it draws them closer together. Instead of exasperating their bad passions, it calms and sobers them. How different the moral aspect of it and its results, from what would have happened if the same destruction had been occasioned by the approach and assault of a n. enemy. Though the actual visible destruction had been less, the evil would have been incalculably greater. Every harsh and bitter feeling would have been roused into action; and toward a whole people the kindly sentiments of love and regard which now exist would have been exchanged for those of national hate, and the spirit of revenge and retaliation.

Again such a calamity tends to thoughtfulness and reflection, and especially it 'rebukes pride and the spirit of self-aggrandizement, and urges upon us lessons of moderation.' This is the most prominent topic of the discourse, and we wish it could be read and pondered by all the rich in this world's goods,—by all who are in a course of gainful business. They would thence learn how much they can aid or hinder the influences of the pulpit and plans of wholesome reform by their example and the use or abuse of their wealth. We will not do the injustice to the treatment of this topic, which we should do by disjointed and meagre extracts; but will take another opportunity to copy a great portion of the author's remarks upon it.

* It was afterwards that we heard of the movements in Philadelphia—as if the whole city had been animated by one soul of benevolence.

EDUCATION.

The first number of a work published in Jan. at Philadelphia, and entitled 'The School Master and Advocate of Education; for the Use of Families, Teachers, and Schools,' reached us last week. The Editor, J. Frost (if it be the gentleman whom we suppose it to be) is a scholar, and has had much experience in teaching; so that we may expect that the journal will be distinguished for accurate learning and practical worth. We extract a few sentences from the Advertisement, which express the general purposes of the work.

> 'The main purpose of the work—that which will always be kept in view, and to which all others will be rendered subservient—is to impress upon the public mind the importance of improving and diffusing the means of education—not merely school instruction; but education in the most comprehensive sense of the word—embracing that which is received at home, as well as that which is imparted in seminaries of learning: comprehending not only the developement of the mental and bodily powers, but the cultivation of the heart and temper; and extending to the latest period of life. The means of diffusing sound and thorough education as widely as possible through the community, will be sought out, discussed, and recommended.'
>
> 'The principal distinctive feature of this publication is, that it will be addressed not exclusively nor chiefly to teachers, but to the public generally; and the views presented will be such, as may with propriety be urged respectively upon the parent, the magistrate, the statesman, the political economist, or the philanthropist.'

Each number is to consist of 32 pages, one fourth of which is to be devoted to a 'Juvenile Department.'

The Relation of Teacher and Pupils, Observations on School Books, and Love of Reading in Children, are the subjects of some of the articles. Common Schools also in Pennsylvania and Massachusetts come in for a share of attention; as do also matters relating to instruction in Prussia, France and Germany.

AMERICAN ANNALS OF EDUCATION.

The number of this periodical Journal for the present month contains, as usual, a variety of useful and entertaining matter. Among other things, we find an article upon 'Emulation' the use of which, in systems of education, is of late much disputed in our College Halls, though we have never seen any means pointed out by which it could be kept at a distance or driven into exile. It is a stimulating principle (if we may so call it) which enters more or less into all trades, literary projects, literary institutions, professions and assemblies for discussion or debate, and which can no more be banished (and should not be if it were possible) than the natural flow of animal spirits or the natural activity of the human mind.

It is true that this like every other stimulus to active exertion may be abused. The pleasures of knowledge present the purest and sometimes the highest motives for its attainment; but the solitary pursuit of knowledge, in which one compares himself and his progress with no other person, with the advance of no other, is among the rare things of this world, and ever should be. But still we would never present Emulation as the highest motive for effort; and we would guard it as much as possible, and bring it as near as possible to the imitation in each individual of something in the way of duty in which another excels.

We extract a single short paragraph copied in the 'Annals' from 'Dwight's Decisions,' which we do not remember ever to have seen before. Dr Dwight, the author (formerly President of Yale College,) was entitled from experience to speak with some decision upon the subject, and great respect is due to his opinion.

> 'Man is naturally indolent, and especially so in what relates to his mind. He is pleased with variety, and will undergo great fatigue to enjoy it. This is the reason why Indians are so unwilling to work, and are so fond of fishing, hunting and gambling. These occupy a great part of all their time. They are the greatest gamblers in the world; and will gamble away their blankets and their food, and trust to accident to furnish both. The first object with an instructer, therefore, is to overcome this natural propensity to sloth; and the mode commonly adopted is to point to the child an industrious companion, as a model for him to imitate. This may be done in different ways, and we find it applied, in various forms, in schools and colleges. A child, for example, is to be taught to spell. This is acknowledged to be a dull employment; and it would naturally appear uninteresting. To excite an interest in it, the child is placed in a column with his fellows, and those who spell right take the places of those who spell wrong. There are some children who would take an interest in the exercise without this arrangement; but these are few. Now you are, some how or other, to compass your object; that is, to teach your child; and it is said that it is better to accomplish the end proposed by means of emulation, than not to accomplish it at all.

CAPITAL PUNISHMENT.

We readily insert the following communication respecting a Discourse on the Punishment of Death delivered by a neighboring and highly respected clergyman. The readers of the Register well know our opinions on this subject; but we are perfectly willing to present both sides; for doubtless much can be said on both sides, and it is a question of too solemn import for any well wisher to society to claim the privilege of dogmatizing where argument—and experience too so far as it can be pleaded—should be brought to bear and should decide the question.

FOR THE REGISTER AND OBSERVER.

I had the pleasure of listening on the last Sabbath to a discourse from Rev. Mr Lunt of Quincy on Capital Punishment. The subject is at present engrossing a deep interest in the community, and I am glad that Clergymen are beginning to share the common interest, and to utter boldly their sentiments on so important a theme. Involving as it does, a principle of moral right, it falls properly within the province of the pulpit—let the voice of the pulpit be heard.

Mr Lunt defended with great power and eloquence, the right of governments to inflict Capital Punishment; and arguing from reason, from scripture, as revealing the will of God, and from expediency. My object is not to give an analysis of the discourse, but as a stranger, to express an earnest wish that it may come before the public. Matured views on subjects of such vital importance belong to the community.

I was especially pleased, that while Mr Lunt supported so ably his own side, he did not attempt to keep out of view whatever of force had been urged on the other. He fully considered the objection so often brought, that the object of punishment is the reformation of the offender;—questioning whether in the imperfect systems of man, this principle was always solely to be kept in view. Under God's administration, he doubted not that reformation was solely the end of punishment. But man seeth not as God seeth. Short-sighted in all his views and schemes, shall he assume in the government of his fellows, as his sole guide, a principle, whose full comprehension is suited only to the attributes of the Deity.

But allowing that reformation is the object of punishment, still, Mr Lunt maintained, that in all punishment, there are two parties concerned. In the case of Capital Punishment, besides the criminal, there is likewise the injured community whose rights have been trampled on and whose safety has been endangered. Whenever crime escapes its due retribution from the civil authority, and for murder what can be a due retribution but the taking of life, the moral sentiment of the people is wronged;—is deeply wounded. Let punishment in its glorious work of reformation, look also to this wrong and heal this wound inflicted, upon millions, as well as spend its sympathies on the guilty one. Mr Lunt's appeal to those of his audience who were called to be Jurors was remarkably sound and eloquent. He reminded them that a more solemn duty was never imposed upon men than thus to sit in judgment upon the life of an individual, and warned them, while listening to the call of humanity never so far to heed its entreaties, as to disregard the sterner but no less sacred voice of justice and moral right. Mr Lunt's text, though borrowed from the old dispensation finds confirmation I believe in the will of God and in the spirit of the new. 'Ye shall take no satisfaction for the life of a murderer, which is guilty of death, but he shall be surely put to death.' I repeat the wish that the sermon may apppear in print.

MR CLAY'S SPEECH

On the recent Message of the President.

We advert to this speech and extract a part of it without any reference to party politics; with a view solely to its bearing on the great subject of peace.

After the President's Message was read in the Senate, giving every reason to believe that our difficulties with France are at rest, Mr Clay preceded a motion for disposing of the Message by some very pertinent remarks, a part of which are here subjoined.

> 'He could not withhold his congratulations for the important agency which the Senate had exercised in bringing about this auspicious result. If (said Mr Clay) the Senate had not at the last session, by a unanimous vote, declared its conviction that no legislation whatever was necessary in respect to our French relations at that time; and if they had lent themselves to the purposes of the President to pass a law authorising Reprisals upon French property, does, can any man doubt that War, with all its train of horrors, would now be raging between two enlightened countries?'

Mr Clay presented a brief history of the controversy, and pointed out the mistakes that had been committed on both sides, as a warning for the future, and then added:

> 'I will no longer dwell upon the painful incidents of our late unfortunate controversy. Let them be absorbed in the general satisfaction which its happy termination will diffuse throughout the land, or be recollected only to guard hereafter against the repetition of similar errors. We have escaped—I thank God we have escaped—from all danger of war with France. It would have been a war, if it had broken out, the scandal of an enlightened age, and highly discreditable to both parties—a war, in which neither civil liberty, nor maratime, nor territorial rights, nor national independence, nor true national honor, was involved—a war, of which the immediate cause was an unfortunate message, and the ultimate object an inconsiderable debt, cancelled by the very act declaring it—a message which was regretted by the Senate, regretted by the House of Representatives, and regretted by the whole country; and which, whatever may have been the spirit or patriotism which dictated it, all view as harsh, intemperate, and dangerous to the peace of the country. To be delivered from all hazard of being involved in such a war, affords just cause of general joy and gratulation.
>
> Nor, sir, ought we ever to forget the noble part which Great Britain has acted in this unhappy dispute. If war had broken out between the United States and France and had continued any length of time, her neutral position would have enabled her greatly to have profited by it. She would have carried on the commerce to a large extent, of both belligerents, and her marine must have been highly benefited. Overlooking all these advantages, with rare disinterestedness and magnanimity, she tendered her friendly offices to produce an accommodation; and she well deserves the praise which the President has so appropriately bestowed.'

If such be the joy arising from a war in prospect averted, those who have not witnessed the ecstacy of a people when peace is announced, after all the distresses and horrors of protracted war, can form a faint conception of the effect produced by such an event. Of one such event there are still a few living witnesses in our land, of a second there are vast multitudes. And we fully believe that the remembrance of our late contest with Great Britain is still producing a salutary influence which will be transmitted to our children and to our children's children.

We cannot, now that the occasion fairly presents itself, withhold the humble expression of gratitude to Him with whom is 'the disposing of the heart in man,' that peace-counsels have prevailed in our national legislature, and that the pacific measures, adopted with such unanimity, have been crowned with success.

The following lively and descriptive pieces have been published before in one of the journals of this city; but we avail ourselves of the kindness of the author who has communicated them to us in manuscript, to give them a place in our columns.

WAR.

As the blast from the south on the lea,
When hurtles the tempest on high;
As roll the wild waves of the sea,
When gulf-storms have blackened the sky;
As autumn when wrapt in the gale;
As winter by northern storm probed;
As spring in its mantle of hail;
As summer in thunder-cloud robed;
So WAR to the battle-field strides,
Its heralds pale terror and death,
Where havoc in bloody robe rides
And slaughter with sulphurous breath:
Where heroes are heaping the trenches with slain,
The blood-dripping guerdon of glory to gain.

PEACE.

As the first blush of day in the east,
The first scent of earth in the spring,
The rainbow when tempests have ceased,
As breezes at evening, that fling
Their coolness and freshness afar
When noontide in summer declines,
As hours when the evening star
From under the thunder-cloud shines,
As morning invested in light
From garments all dripping in dew;
So, healthful and welcome and bright,
With joyous emotions, we view
PEACE, builder of cities, and friend to the cause
Of freedom, and plenty, arts, commerce, and laws.

ABEILLARD.

A TEMPERANCE MEETING.

The following letter comes from a gentleman well known to us; but as his communication is not accompanied with a date or the name of the place, we deem it unnecessary to supply the omission.

FOR THE REGISTER AND OBSERVER.

Mr Editor,—I have ever supposed the Temperance cause to be one in which all religious parties professed at least to unite without introducing any thing of a sectarian character. This was the principle on which the Temperance Society was formed in this place and the meetings have usually been held either at the Orthodox or the Unitarian place of worship.

But at a meeting which I lately attended held at the Orthodox church, where a very eloquent and learned address was delivered on the subject of Temperance, the services were concluded by the chair, who sung, at the request of their minister, the well known Doxology by Dr Watts, in which the doctrine of the Trinity is expressed in the strongest terms. Now why was this done? Was it done thoughtlessly as to its doctrinal character, or was it done for the express purpose of introducing their peculiar views into a place where all profess to meet as brethren without any thing of a sectarian nature? It was not an Orthodox temperance meeting, but a meeting of the whole Temperance Society, and it was well known that a considerable part of the Society were Unitarians.

Why then introduce a part of religious service where all profess to meet on common ground, in which a part of the audience cannot engage, or compel them unless they make themselves appear singular in the eyes of the congregation by disregarding the form, to join, so far as the outward act is concerned in the worship of a Being as supreme whom they do not believe to be such, and who does not claim such worship?

AMERICAN BIBLE SOCIETY.

Dissatisfaction on the part of the Baptist denomination, has for some time past existed against the American Bible Society, in consequence of the Board of Managers having declined to furnish them with the means of circulating a Bengalee translation of the Scriptures in connection with the foreign mission of that denomination. The Bible Society are bound to confine themselves, in furnishing the Bible in English, to the Version in common use. But the managers being now called on to contribute largely to the spread of the scriptures in foreign languages, seem to feel themselves required also, by the regulation concerning the English Bible, to tie down the translators to the letter of the English version. This appears to us to be an exceedingly narrow and unauthorized decision. But to give them the full benefit of it we quote their resolutions upon the subject entire.

Resolved, That in appropriating money for the translating, printing, or distributing of the sacred Scriptures in foreign languages, the managers feel at liberty to encourage such versions only, as conform in the principles of their translation to the common English version, at least, so far, that all the religious denominations represented in this Society, can consistently use and circulate said versions in their several schools and communities.

Resolved, That a copy of the above preamble and resolution be sent to each of the Missionary Boards accustomed to receive pecuniary grants from this Society, with a request that the same may be transmitted to their respective mission stations where the Scriptures are in process of translation. And also that the said several Missionary Boards be informed that their applications for aid be accompanied with a declaration that the versions which they propose to circulate are executed in accordance with the above resolution.

The following comments on these Resolutions which are a part of those contained in last weeks' *Watchman*, are altogether pertinent, and, as we think, unanswerable.

This measure is essentially *ex post facto*. The British and Foreign Bible Society refuse their aid to a circulation of the Bengalee translation—an application is made to the American Bible Society for aid to print and circulate this translation, and the Managers had not the moral courage to make the grant, because the British and Foreign Bible Society had refused the same application; consequently they refuse; and now, they look about them for means to justify their conduct, and pass these resolutions, the slightest inspection of which must convince any one that they are not the result of a full investigation of the great work of foreign distribution which the Managers profess to have before them—they are merely fitted for the occasion—they are utterly impracticable.

Besides, they exhibit the Society in a most disgusting attitude of dictation; such as might not have been unbecoming to the pretended succession of St. Peter, in the best days of his spiritual domination. The Managers of the Bible Society direct all missionary Boards to inform their missionaries of the principles upon which the Bible is to be translated, and require these several Boards to make to them assurances that the Bible has been translated agreeably to the rules of the Society; and then, and not till then, shall they receive the Society's support.

The first resolution is absolutely unintelligible, except as it is read in connection with the history of events from which it originated. One would naturally suppose that it required a translation to be made from the English version into foreign languages, which would only enhance the difficulties of giving a correct rendering. We suppose that the intention of the resolution, in its fullest scope, was to prohibit the rendering of *baptizo* and its cognates—to provide that this word should be transferred, instead of being translated; but to accomplish this object, the managers have adopted a general principle, which we take to be this;—that every translation shall have the same theological import that our English version has. Now this law can never be enforced. It has no adequate sanction.

TEACHERS' SEMINARY.

Not many years since much was said and considerable efforts were made in this Commonwealth, relating to the establishment of a seminary for the preparation of teachers, to take the charge of our schools and academies; a preparation not to consist in learning what is to be taught, so much as the manner of teaching it; a preparation not only showing the necessity of order instead of confusion, of subordination instead of anarchy, but pointing out also the way in which these good ends can be reached; a preparation in fine uniting the two great qualities—aptness to teach, and ability to wield the best moral sway, so as to secure the docility, obedience, and purity of the pupils.

All together it is a matter which seems to be hard to come at in detail. Precise rules and even close observation will not impart gifts that are not possessed, though they may increase such as are slender, and improve such as are imperfect.

Our recollection of what has before been projected on this subject, has been revived by a plan proposed by the directors of a seminary in Gorham, Me. Though we have seen mention of the plan several times, we have met with no definite description of it. The following general outline is from the official advertisement of the Trustees:

> The Trustees wish it to be fully understood that special efforts will be made to instil into the minds of those who design to be teachers, the science of instruction and the science of government. To make them apt to teach, and apt to govern, first themselves, and then those who may be under their care, is a primary object in this seminary, and an object which, as we think, has been too much overlooked and which is of paramount importance. If this object can be attained, our common schools will receive a blessing for which no sum of money can be an equivalent, and without which they must continue to suffer in body, mind, morals and affections.
>
> It is intended to unite physical and intellectual and moral and religious education, in such a way as to preserve both harmony and symmetry, and introduce the youth into the active services of the world, with sound health, mental vigor, good morals and virtuous heart. The first will demand a proper attention to exercise or muscular effort, the second a rigid discipline of the mind under the advantages of an apparatus and other mental helps; the third an un-

deviating course of moral rectitude in all transactions; and the fourth a due regard to the moral affections. Right and wrong in all cases is to be determined by the light of the Bible which is to be a constant classic in this Seminary, and taught in a manner both interesting and profitable.

There can be but one opinion of the value of such accomplishments in the art of school discipline, as this seminary is intended to afford the means of acquiring or of improving; an art the perfection of which has so much to do with the soundness of the body and of the mind.

THE CHRISTIAN REVIEW.

The first number of a new quarterly journal with the above named title has been sent to us, published in Boston, by Gould, Kendall and Lincoln, and in Utica N. Y. by Bennett & Bright.

The articles contained in this number are, Introduction—Dr Cox's Address,—Wayland's Moral Science,—Bush's and Palfrey's Grammars,—Visit of Messrs. Reed and Matheson,—Storr's Biblical Theology,—Chief Justice Marshall,—Memoir of Dr. Stanford,—A Knowl- of his own Times important to a Christian Minister,—The Burman Translation of the Bible,—The Wine question,—Literary Notices, —Miscellaneous Intelligence.

We have not been able to examine the work *sufficiently* to entitle us to speak of its *merits*; but we have no doubt of the truth of what its conductors assert, namely, that 'the denomination have ample pecuniary and literary strength to sustain it.'

We quote the following account of its general object which every Christian who values the right of free inquiry and private judgement must know how to appreciate.

'The object of the Christian Review will be, to promote the interests of religion and literature. It would not be necessary to add another to the excellent works which are already laboring in this good cause, if it were not evident, that the great and increasing denomination of Baptists need a work of this kind, through which they may hold intercourse with each other; may explain and defend their principles; may utter their opinions on subjects of general interest; may express their judgment respecting books, and especially those which, in any manner affect themselves; may report facts which are worthy of a permanent record; a work, in short, which shall, at once, be suited to the wants of the denomination, and which shall enable them to contribute their due proportion to the immeasurable power of the periodical press.'

AMERICAN QUARTERLY REGISTER.

Besides the Journal of the American Education Society which swells into considerable length, and various articles of interesting intelligence relating as well to our own as to foreign countries, the present number contains a well condensed biographical notice of President Styles resting mainly on Dr Holmes's Life of that learned man, as an authority,—and also the closing part of 'A Sketch of the History of Yale College, in Connecticut, prepared by Professor Kingsley at the request of the Editor.'

The Editor informs his readers that 'An alphabetical List of the Colleges out of New England (that of colleges in N. E. having been published before) is in a course of preparation, and may be expected in some future number or numbers.'

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer of the American Unitarian Association, acknowledges the receipt of 30 dollars by the hand of the Gen. Sec. to constitute Mr Albert Fearing of this city a life member of the Association.

He likewise acknowledges the receipt of 30 dollars from the ladies of the Rev. Joseph Allen's society of Northboro' to constitute him a life member.

NEW PUBLICATIONS.

Translations in Poetry and Prose from celebrated German Writers. With Biographical and Explanatory Notes by Hermann Bokum, Instructer in German in Harvard University. Boston: James Munroe & Co. 1836.

Mr Bokum in his Preface, candidly tells the reader how the 'Wreath' was formed.

'The compilation of these translations has been partly occasioned by a habit of transcribing such short productions, as it might be desirable to re-peruse at a time, when the original might not be within the reach of the compiler. It is owing to this fact, that in several instances it is out of his power to state the sources from which these translations have been derived. Many of them are from Taylor's Historic Survey of German Poetry, from Specimens of the German Lyric Poets, and from various reviews. But a few of the prosaic translations are from his own pen.'

It is a pleasing collection from the poetry of Klopstock, Herder, Goethe, Schiller and various other well known tasteful writers and poets. The English language too is very favorable, from similarity both of accent and modes of expression, for translations from German poets; and if it be the great excellence of a translator to make his author speak as he would do, if he had written in the vernacular tongue of the translator, the work can be accomplished with more facility and perfection by the English scholar, from German authors, than from those of any other language, ancient or modern.

A Sermon Preached at the Ordination of Mr Edgar Buckingham, over the Unitarian Church in Dover, N. H. Dec. 30, 1835. By N. L. Frothingham, Minister of the First Church, Boston. Published by request of the society.

Text—'God who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.—*Hebrews* i. 1.

The author with equal propriety and ingenuity thus exhausts the propositions into which the text may be divided:

'God has spoken to his creature man;—He has spoken to him through the instrumentality of his brethren of the same race;—He has spoken to him by successions, and not once for all;—He has spoken to him in various modes, and not always alike.'

After briefly explaining and illustrating these propositions, Mr F. brings them to bear on a single point, as follows:

'The sum of what has now been said is this,—that the scriptures are a series of instructions, exceedingly various in their kinds, but yet with a principle of harmony running through them, beginning with what was suited to the infancy, and terminating in what matches and fills the utmost maturity of the mind; carrying within themselves a divine arrangement and plan, and acting upon society with a combined power.

As I look at them from this point of view, they appear to me to be the book of religious education for the human race.'

This idea he proceeds to unfold and illustrate as it is verified in the history of that part of mankind which has enjoyed the sacred oracles. It is but a sketch, a 'glimpse,' as the author calls it, 'of the means thus used in Providence for the education of the world;' but we are sure that he could fill up the sketch, could give a full view instead of a *glimpse*, which, apart from the particular occasion that called forth the discourse, would give it a permanent value.

A Sermon Preached before his Honor Samuel T. Armstrong, Lieutenant Governor, the Honorable Council, and the Legislature of Massachusetts, at the Annual Election, on Wednesday, January 6, 1836. By Andrew Bigelow, Pastor of the First Congregational Church in Taunton.

Text,—'Speak unto the children of Israel, that they go forward.'

From a brief recital of the circumstances of the Israelites, when this charge was given them from Jehovah, and of their rescue from bondage, Mr Bigelow, by a natural transition, turns to the circumstances of the pilgrims of New England in their refuge from religious bondage, and gives a rapid sketch of the trials of the colonies of which they were the fathers.

He then announces the principal design of his discourse:

'I proceed to remark on a few of our combined privileges as citizens—on some qualifying circumstances in our otherwise bright and enviable lot—on the duties imposed by the juncture—and on the means and motives for obviating existing dangers, and perpetuating the blessings we enjoy.'

Under each of these divisions are embodied many solemn truths, uttered with power, to which not only our rulers, but those whose privilege and duty it is to elect them, would do well to take heed.

CONGRESS.

In the Senate, on Monday 22d Feb., Mr Walker, recently elected one of the Senators from Mississippi, appeared, was qualified, and took his seat.

The President sent a Message with accompanying documents relating to the mediation which was superseded by 'the determination of the French Government, to execute the treaty of indemnification, without further delay, on the application for payment by the agent of the United States.'

On the part of France, says the Message, the mediation had been publicly accepted before the offer of it could be received here. While each of the two Governments has thus discovered a just solicitude to resort to all honorable means of adjusting amicably the controversy between them, it is a matter of congratulation that the mediation has been rendered unnecessary. Under such circumstances the anticipation may be confidently indulged, that the disagreement between the United States and France, will not have produced more than a temporary estrangement. The healing effects of time, a just consideration of the powerful motives for a cordial good understanding between the two nations, the strong inducements each has to respect and esteem the other, will no doubt soon obliterate from their remembrance all traces of that disagreement.

Of the elevated and disinterested part the Government of Great Britain has acted, and was prepared to act, I have already had occasion to express my high sense. Universal respect, and the consciousness of meriting it, are with Governments as with men, the just rewards of those who faithfully exert their power to preserve peace, restore harmony and perpetuate good will.

The remainder of the Message relates to the unprepared condition of the United States for war, and the duty of the Government to be in constant preparation. With this matter we will not directly meddle, but we shall continue to use what humble influence we possess to produce a state of public feeling on the great subject of permanent and universal Peace which will render such preparation harmless in every thing except its enormous expensiveness.

The House did not sit on Monday.

In the Senate, on Tuesday 23d, the bill reported by the Committeee on Military Affairs, making specific appropriations to a large amount for a number of fortifications, and $660,000 for steam batteries, was taken up, and explained by Mr Benton.

In the House of Representatives, the President's Message relative to the French question, with the accompanying documents, was received, and 25,000 copies were ordered to be printed. Petitions being called for, an abolition petition was presented by Mr Briggs. An appeal was made from the decision of the Chair, that this petition was not referred to the Select Committee on the subject, under the resolution already adopted by the House. The question on this appeal was debated at length. The debate was finally closed by the adoption of the previous question, and the question being taken on the appeal, the decision was not confirmed, the vote being, yeas 56, nays 147. The petition was, by the effect of this vote, referred to the committee already appointed.

In the Senate, on Wednesday 24th, after some unimportant business, the bill relative to fortifications, &c. was again taken up, and further explained by Mr Benton. He was followed by Mr Preston, who opposed a part of the appropriations. Before he had finished his remarks, the Senate adjourned.

In the House of Representatives, the Committee on contested elections, made a report against the right of Mr Graham, of N. C., to his seat, and in favor of his competitor, Mr Newland. It was stated that there would be a counter-report, by a minority of the Committee, and that the testimony would occupy 3 or 400 pages. It was moved to re-commit the report for further testimony. Before the subject was disposed of, the hour for resolutions expired, and the New York Relief bill was taken up. The bill was further debated, and slightly amended. It was finally ordered to be engrossed and read a third time, by a vote of 125 to 84.

In the Senate, on Thursday 25th, the Fortification bill was resumed, but no definite action was had thereon.

In the House of Representatives, the bill from the Senate to limit the term of service in certain offices, (called the executive patronage bill) was taken up in its second reading, and referred to the Committee of the Whole on the state of the Union. The bill for the relief of the New York sufferers was taken up, and Mr Pearce, of Rhode Island spoke against the principles of the bill, and gave way for an adjournment.

Friday 26th,—No business of particular interest was transacted in either branch.

The Senate did not sit on Saturday.

In the House of Representatives, a motion made by Mr Cambreleng, to suspend the rules of the House, for the purpose of taking up the New York Fire Bill—on its final passage—was negatived without a division.

MASSACHUSETTS LEGISLATURE.

In the Senate on Thursday, Feb. 25th, on motion of Mr Hudson, it was ordered, that the committee who have under consideration the subject of Warren Bridge be directed to consider the expediency of providing by law, that the act concerning Warren Bridge, passed March 28, 1833, be continued in force until the close of the present session of the General Court. Sent down for concurrence.

A memorial of the proprietors of Charles River Bridge, declaring that they cannot accept the sum of $25,000 named in the bill concerning the Warren and Charles River Bridges, for the relinquishment of their franchise, and withdrawal of their suit, was presented and laid on the table.

In the House of Representatives, on motion of Mr W. Brigham of Boston, it was ordered, that the committee on the Judiciary be instructed to inquire into the expediency of collecting and publishing any, and what records and manuscript documents now in the archives of the Commonwealth.

In the Senate on Friday, the bill concerning Warren and Charles River Bridges was taken up, and the question was taken on the motion made by Mr Child to substitute $40,000 instead of $25,000, as indemnity for Charles River Bridge, and lost, yeas 15, nays 19.

In the House of Representatives, the order from the Senate, instructing the committee on the Warren Bridge to consider the expediency of continuing in force the act relating to said bridge, until the close of the present session, was taken up, and the House refused to concur with the Senate, by a vote of 194 to 148.

In the Senate on Saturday, Mr Whitmarsh asked leave to introduce a bill 'to continue in force an act concerning Warren Bridge,' passed in 1833; and leave being given, he submitted a bill to continue said act in force, which was read once, and the question being stated on ordering it to a second reading, Mr Parmenter moved that it be laid on the table. The motion being taken, was decided in the negative, yeas 13, nays 19.

In the House of Representatives, on motion of Mr Draper of Spencer, it was ordered, if the Senate concur, that his Excellency the Governor be requested to take such measures as he may deem expedient, to procure and return to the archives of the Commonwealth, the records of the Executive Council from 1765 to 1775. Sent up for concurrence.

The report granting leave to withdraw on the petition of Jeduthan Wellington and others, relating to Cambridge Common, was taken up, and accepted in concurrence.

In the Senate on Monday, the bill to incorporate the New England Silk Company, passed to be engrossed.

The resolve providing for a Codification of the Common Law, was taken up, and passed in concurrence, after being amended. Sent down for concurrence.

The bill concerning the Warren and Charles River Bridges was taken up for consideration, but no action was had thereon.

In the House of Representatives,—Ordered, That Messrs. Howe of Boston, Harrington of Worcester, and Mosely of Newburyport, be a committee to take into consideration the expediency of instructing our Senators and requesting our Representatives in Congress, to endeavor so far to procure an alteration in the laws, as that no person who is not a native born citizen of the United States, shall be allowed the right of suffrage.

Tuesday, March 1st. In the Senate, on motion of Mr Parker, it was

Ordered, That a committee be appointed for the purpose of considering what measures should be adopted, for the care and superintendence of the Warren Bridge, after the 1st day of March, instant: and Messrs Parker, Allen and B. P. Williams were appointed thereon.

The bill to continue in force an act concerning Warren Bridge, was read a second time; and the question being stated on passing it to a third reading, it was rejected.

YEAS—Messrs. Allen, Hastings, Russell, Ward, Child, Hudson, Sturgis, Webb, Gray, Lunt, Thaxter, Whitmarsh.—12.

NAYS—Messrs Bacon, Chapin, Fitch, Kittredge, Parker, Sage, Blake, Cushing, Greenwood, Livingston, Parmenter, Sprague, Brown, Fairbanks, Kingman, Marston, Pope, B. P. Williams.—18.

In the House of Representatives, several petitions were received on the subject of the license laws, which, together with those before received, were presented, and referred to a select committee, consisting of Messrs. Stoddard of Northampton, Currier of Newburyport, Davis of Gloucester, Southworth of Springfield, and Arthur of Nantucket;—

A communication was received from the Anti-Masonic Members of the Legislature, opposed to the nomination of Martin Van Buren, as a candidate for the next Presidency, requesting the use of the Representatives' Chamber, on Wednesday evening of next week, for the holding of a Convention therein, which request was granted.

On motion of Mr Andrew of Salem, the order for the holding of afternoon sessions, was suspended until after Tuesday of next week.

Wednesday 2d. in the Senate, no business of public importance was finally acted upon.

In the House of Representatives, the resolve providing for a codification of the Common Law, was received from the Senate, with an endorsement thereon, announcing that the Senate adhere to their votes of amendment to the same; and thereupon the House receded from their vote of disagreement, and concurred in the said amendments.

INTELLIGENCE.

DOMESTIC.

Mount Auburn.—The Trustees of Mount Auburn in publishing the Report of the Treasurer, say, that they avail themselves of this opportunity to correct the erroneous impression, which they are informed is entertained by some persons, that this institution is a private speculation, got up and maintained for the pecuniary benefit of its projectors. Nothing can be further from truth. The land was originally purchased by one hundred subscribers, who conveyed it to the corporation without any conditional consideration. The soil is sold in small lots, usually containing about three hundred square feet, and is conveyed to the purchaser, subject to a few restrictions and regulations imposed alike on all for the common benefit; and each person who takes a conveyance of a lot, becomes thereby a member of the corporation, and entitled to all its privileges. But it is not one of these privileges to make money. Every dollar realized by the Corporation from the sales of land, except what is paid over to the Massachusetts Horticultural Society, (being one fourth amount sales less $1,400, allowed for expenses,) is, by the very terms of the charter, to be forever devoted and applied to the preservation, improvement, embellishment, and enlargement of the Cemetery, and the payment of its incidental expenses.

Ohio and Michigan.—A letter in the Western Hemisphere, dated Toledo, Jan. 20th, states that some new trouble had arisen in the disputed district, in consequence of an attempt by a Michigan officer to collect taxes from the inhabitants of Sylvania, who claim to be citizens of Ohio. The officer not succeeding in his object by persuasive means, levied upon the property of the citizens.

Virginia Resolutions.—The Washington correspondent of the Courier & Inquirer states that on the 23d inst. Gov. Tazewell communicated to the Legislature of Virginia a Message, declining to transmit to the Senators in Congress the 'expunging' resolution. The Message was laid on the table of the House of Assembly, and resolutions passed instructing their Speaker to perform that duty. They were expected at Washington on Friday or Saturday. It was supposed at W. that Mr Tyler would resign his seat in the Senate immediately, but that Mr Leigh would not, at present.

Vermont.—Two conventions, one Antimasonic, and the other Whig, were held at Montpelier on Wednesday and Thursday of last week, for the nomination of candidates for State offices, at the next election, and for candidates for President and Vice President. The Antimasonic convention nominated the present Governor for reelection, and Gen. Harrison, for President, and Francis Granger for Vice President. The vote for President was for Harrison 87, Webster 28, Van Buren 27, Granger 20, and E. Everett 1. The Whig convention concurred in all the nominations, and two conventions agreed in an electoral ticket.

Arkansas.—The Convention of Arkansas has concluded its labors of forming a State Constitution, and on the 30th of January, adjourned *sine die*. Before its adjournment, it adopted a memorial to Congress, asking admission to the Union as a state, and appointed an agent to convey the constitution and memorial to Washington, and to lay them before Congress.

The public lands.—The surplus revenue.—In the course of Debate in the Senate yesterday, Mr Ewing, of Ohio, stated some striking, we may say astounding, facts, in regard to the Revenue and the sales of Public Lands.

The amount of Surplus Revenue, or rather of unexpended Revenue, already *exceeds Thirty Millions of Dollars.*

The amount of receipts from Sales of Public Lands during the last month (January) far exceeds any amount heretofore received, as appears by the following statement, by Mr Ewing, of the amount received in the month of January 1835, (then unusually large,—and the amount received, as far as the several Land Offices have been heard from, during the corresponding month of the present year:

RECEIPTS FROM PUBLIC LANDS.

	In January, 1835.	*In January*, 1836.
Ohio,	42,861	111,145
Indiana,	160,893	531,234
Illinois,	56,745	223,087
Missouri,	45,721	126,585
Mississippi,	188,090	426,381
Alabama,	367,263	257,669
Louisiana,	10,248	79,169
Michigan,	43,072	290,749

Should the sales of Public Lands during the rest of the year bear the same proportion to other years, as is indicated by the sales in the month of January, the revenue from the sales of Public Lands alone, during the present year, (1836) will exceed twenty-seven millions of dollars.

Should the proceeds of the Sales of the Public Lands not be distributed, as proposed, among the States, nor the revenue divided in some other way, the Surplus revenue will, in a year from this time, amount, upon reasonable calculation to Fifty Millions of Dollars!—*Nat. Intelligencer.*

United States Bank.—At a meeting of the Stockholders for acting upon the Charter from the Government of Pennsylvania &c. The following Resolution was passed together with others in approbation of the officers and the administration of the affairs of the Bank, whose charter is about to expire.

Resolved, That the said Stockholders regard it as their particular duty to make a public expression of their thanks to Nicholas Biddle, the President of the said Bank, for the fidelity with which he has executed his trust, and of their admiration for the talents and comprehensive intelligence with which he has arranged and superintended all the parts of this extended Institution, to the signal and lasting advantage of the country and to the establishment of his own reputation.

Incendiary attempts in Boston.—A little before 11 o'clock on Monday evening, some person ascended the staircase at the entrance of the office of the Daily Advertiser, and with the lamp which hung in the entry, set fire to a door, entering at the head of the stairs, to a room on the second story. One of the pressmen happening to enter immediately after, discovered the fire, soon after the door was kindled into a blaze, and extinguished it without difficulty.—Another of the workmen was about to descend from the office at the same time. The incendiary, perhaps, ran as great a hazard of detection, as the office of being burnt. An attempt, precisely similar, by the same means, was made upon the offices of the Courier and Centinel, and also upon the office of E. G. Austin, Esq. in Court street.

Fire at New Haven.—The extensive coach making establishment of Messrs Brewster & Collis, at New Haven, was destroyed by fire on last Thursday night, with most of its contents, including a large amount of finished work, not sent abroad in consequence of the obstruction of the harbor. The loss is estimated at $60,000, on which there was insurance at offices in Boston, to which it was transferred since the great fire in New York. It is supposed that the fire was communicated from a defective chimney. The amount insured in this city is said to be 35,000.

Mobs in New York.—There have been strikes for higher wages by laborers of different kinds; and not content with urging their own demands they interrupted and assaulted those of their order who chose to proceed with their work. Some of the rioters have been arrested; and an address from one of the officers of the city appears to have produced a favorable effect. High Constable Hays addressed the mob, telling them if they did not wish to work unless the wages were raised, to disperse peaceably, go to some place of rendezvous, and there civilly signify to their employers their willingness to resume their labors when their terms were complied with, but not to attempt to disturb others who were disposed to work, for if they did they would assuredly be arrested and imprisoned. They then gave three cheers, and gradually dispersed. In these strikes it is worthy of notice, that the malcontents were almost all persons of foreign birth, and some had been but a few weeks on our shores.

We understand that Mr W. H. Andrews, of Salem, has received and accepted an unanimous invitation to become the pastor of the Old Congregational (Unitarian) Society, in the first Parish in Chelmsford.

War in Florida. The *Georgia Courier* says concerning the war in Florida we have the opinion of a Floridian of high standing and intelligence, and who will command a regiment of militia in the service, who thus writes:

'You may wish my opinion as to the continuation of the war. I am of the opinion, if the Indians are disposed to continue their defence, that they can continue it for years. The situation of the country, the facilities it affords for their concealment, the easy acquisition of game, fish, and arrow root, will enable them to avoid us for years, and yet live without making a crop of any kind. I am of the opinion, too, that the alarm created is not warranted by the number or activity of the Indians, and that most of the difficulties which have existed have grown out of the want of a prudent forecast in our rulers. I am also of the opinion that at the Indians will not again meet the whites in general fight, but will separate into small bands, and operate in predatory excursions, and that, therefore, it will be rather an Indian *hunt* than settled warfare.—*Georgia Cour.*

The *Savannah Georgian* of Feb. 18th says, 'we understand that there will be in Florida, in all this month, an army of between four and five thousand men, viz: from Georgia, two regiments, or one brigade, 1400 men, about one half mounted; a like force mounted and foot from South Carolina; a regiment of foot, 740 men, from Alabama; and say 900 regulars, including 100 dragoon recruits expected from New York.

The force is exclusive of the gallant volunteers, who, some weeks ago, hastened from Savannah and Charleston for the special defence of Picolata and St. Augustine, and who will probably soon be honorably discharged.

Major General Scott, the General-in-chief, with his staff, is expected to sail hence, in the first vessel for Picolata. He will arrive ahead of three fifths of his forces, and has been detained here a week in directing their movements, and causing the supplies to be forwarded which will be required in the field.

The best information we have received, represents the enemy's force at 3000 armed men, and mostly mounted.

The Tallahassee Floridian says—Six Companies of Militia, will take up their line of march immediately for St. Marks, where they will embark for Tampa Bay, to join the troops already there. They are well armed and equipped.

The Secretary of War in his letter to the speaker of the House of Representatives says, 'If the operations in Florida did not require the presence of all the disposable troops of the United States which can readily be concentrated in that quarter, I should certainly think it proper, under existing circumstances, to station a respectable force in the Creek country as long as the excitement among the Indians continues. But this cannot be done for the want of means.

He adds respecting the Creeks.

Should these Indians continue much longer to decline removing, and to disturb the tranquillity of the country where they are situated, a just regard to their own existence, as well as to the peace of our citizens, will require the adoption of more energetic measures, and perhaps the application of other principles to their condition.

Governor Everett has issued a proclamation for the observance of a day of Public Fasting, Humiliation and Prayer on the 7th of April next.

FOREIGN.

London papers have been received to the 4th of Febuary.

England.—Parliament was to assemble on the 4th, and would be opened by the King in person.

The Lord Mayor of London had, in reply to an inquiry made of him, given his ready approval of, and consent to call a meeting expressing the deep sense of the people of England, in regard to the conflagration at New York. The following are his words—'Whenever a requisition is presented to me, I shall be most happy to call a meeting for so noble a purpose.'

Lord Brougham is in too ill health to attend at the meeting of Parliament.

Mr O'Connel's visit to the Exchange in Liverpool was a scene of great riot and disorder. The papers state that he was *hissed* and *groaned* off. His dinner was attended by 860 persons.

The Ministers had issued a circular for their friends to be on the spot at the opening of Parliament.

The manufacturing districts were in a great state of activity and prosperity, the great demand for goods was for the U. S.

The English Iron trade was unusually brisk.

Spain.—There had been a severe battle between the Queen's forces and the Carlists, in the neighborhood of Victoria, on the 17th Jan., which was followed up on the 18th, 19th and 20th—The Queen's forces were twenty thousand strong, both parties maintained their position and both parties claim to have the advantage. The letter writers generally assert that the Carlists suffered much more than the Queen's troops. All accounts state that Don Carlos is hard pressed and greatly in want of money.

Mexico.—Proclamation by the Supreme Government dated 30th Dec. 1835.

1. All foreigners who shall land at any part of the Republic, or within its boundaries by land, armed, and with the intention of attacking our territory, shall be regarded and punished as *pirates*, considering that they do not belong to any nation at war with the Republic, and that they do not fight under any recognized flag.

2. Foreigners that should land in any of our ports in a state of insurrection against the Government of the Nation, and with the avowed object of placing such implements of war in the hands of her enemies, shall be treated and punished in the same manner.

The ship Montezuma has arrived at New York from Vera Cruz, bringing papers of that place to Feb. 7. Among her passengers is Don Manuel E. Gorostiza, Minister Plenipotentiary from the Government of Mexico to our government, as is stated by a Vera Cruz paper, on an important mission. A Mexican paper intimates that the object of his mission is to negotiate for the sale of Texas. Another paper denies this. The army of Santa Anna, destined to operate against Texas, left San Louis Potosi Jan. 2, and Leona Vicario on the 9th. The ship brings a large amount of specie.

From Jamaica.—We have received per the Orbit, from Kinston, regular files of papers to the 15th inclusive. The apprentice system apparently works well, and not an instance of an apprentice refusing to assume work had occurred since the Christmas holidays.—*New York Gazette.*

MARRIAGES.

In this city, Mr Nathan Flanders to Mrs Jane Mears.

On Sunday evening, by Rev. Dr Lowell, Mr James S. Salmon to Miss Margaret L. Sherman.

In Medford on Sunday evening, Mr Isaac J. Hatch, of Boston, to Miss Sarah G. Hinkson, of M.

At Newton Lower Falls, Thursday afternoon, at the Episcopal Church, by Rev. Mr Baury, Rev. Z. Mead, of this city, to Miss Anna Maria Otis, granddaughter of the late Gen. Wm. Hull.

DEATHS.

In this city, on Sunday evening, Mrs Hannah, wife of Mr Ammi Cutter, 55.

On Tuesday morning, Samuel Snelling, Esq. 69.

In Dorchester, on Saturday, Miss Mary Davenport, 51.

At his residence, at Jacksonville, near Mobile, 8th inst. Mr James Goodwin, a native of Maine, 40.

In London, Jan. 11th, Mrs Copley, 90, mother of Lord Lyndhurst, and a native of Boston.

SPARKS'S WASHINGTON, VOL. X. Comprising his correspondence, official and private, from the beginning of his Presidency to the end of his life, with copious notes. This volume is one of the most interesting of the series yet published, comprises an Appendix of upwards 100 pages, with an account of Washington's appointment as President of the United States; his queries, respecting the system of conduct to be observed by him in his private intercouse; his habit in reading, and other important papers; Letter from the Governor of Rhode Island, giving reasons why that State did not accede to the Union. Washington's Visit to Boston, on his tour through the Eastern States, with the correspondence between Gov. Hancock and Washington, and a letter from Benjamin Russell to Mr Sparks, giving many interesting details on the subject; Letter from Lafayette, on the affairs of France; Letters from Jefferson, Hamilton, and Randolph, urging Washington to be a candidate for reelection; Excise Law; Proclamation of neutrality; Minutes of a conversation between Jefferson and Mr Genet; Letter from Henry Lee; Questions for the Judges; Letter from Patrick Henry, &c. &c. Just published, by
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[From the St Louis (Missouri) Observer.]

It is all we could wish, it is the very thing needed in the present crisis. The fact that it meets with commendation from all quarters, is evidence that the public sentiment of that portion of the community opposed to slavery, has now found a position upon which to rally. It is a position fortified by every conclusion of sound reason, by the dictates of natural justice, and above all by the Law of God. m5

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NORTHFIELD ACADEMY OF USEFUL KNOWLEDGE.

The Public are respectfully informed that this Institution will be open for the reception of Boarding and Day scholars—the Spring Term to commence on Tuesday, the 8th day of March next under the direction of Mr Phineas Allen jr. as Principal, who has had several years experience in teaching, and who has lately purchased this commodious establishment with the intention of making it a permanent school, and of devoting himself wholly to the moral and intellectual improvement of his pupils. He has great satisfaction also in announcing to the Public that he has engaged Miss Caroline Gleason as an assistant teacher.

The year will be divided into four terms, consisting of eleven and one half weeks each; and commencing, generally, on the first Tuesdays of March, June, September, and December.

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Northfield, Ms. Jan. 1836. j 30 5t

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THE subscriber informs the public and individuals afflicted with Hernia or Rupture, that he continues the manufacture and application of Trusses of every description, and that he has taken a shop at No. 3, Scollay's Buildings, (up stairs) and near the N. E. Museum,—Opposite the estate formerly Gardner Greene's. Having, for eighteen years past, been engaged in the manufacture and making use of these instruments, and has applied several hundred to persons within two years, and has had an opportunity of seeing a great number of individuals afflicted with the most distressing cases of Rupture at the Hospital of the Charlestown Almshouse, of which his father has been the keeper for more than 22 years; and he is now confident he can give every individual relief, who may be disposed to call on him. He has separate apartments for the accommodation of different individuals calling at the same time, and has every facility for fitting these important articles.—A variety of Instruments for decrepid persons.—Ladies wishing for any of these Instruments, will be attended to by Mrs Foster, at any of their residences—or at her house. Trusses repaired at the shortest notice.

The undersigned's Trusses have been recommended to the public one year since, by Dr J. C. Warren, of Boston, and he is permitted to refer to Drs Walker, and Thompson, of Charlestown.

J. FREDERIC FOSTER.
d 26

OLD SUNDAY SCHOOL BOOK DEPOSITORY.

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THIS day published by B. H. Greene, 124 Washington st.—The second edition of Washington Harmony, a Collection of Sacred Music.

N. B. This work is introduced into many choirs, and has met with very favorable reception.
feb 20. 3t

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OR translations in Poetry and Prose from celebrated German Writers with Biographical and Explanatory Notes by Herman Bokum, Instructer in Harvard University. This day published by James Munroe & Co. Boston Bookstore 134 Washington st.

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A good collection of Books in French, Spanish, Italian, German and other Modern Languages, may be found at the store of the subscriber, No 15 Court street. Also a few valuable works in Greek and Latin. S. BARRETT.

POETRY.

FOR THE REGISTER AND OBSERVER.

COMMUNION HYMN.

'For God hath not appointed us unto destruction, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him.'—1 Thess. v. 9, 10.

Ye who from birth are Christians named,
Are your hearts worthy, pure, unblamed?
Well do ye spend life's hours?
Does the ennobling zeal of love
Refine your thoughts,—exalt above,
And sanctify your powers?

Then come, with souls to joy attuned,
With changeless truth by Christ illumed,
And kneel in holy praise
To Him who sent his Son from heaven,
By whom is free salvation given,
And peace to crown your days.

Here celebrate the Savior's feast,—
He who from fear of death released
The soul, in bondage held:
Receive the 'cup of blessing,'* blest
By Christ, apostle, and by priest,
Since earth our Lord beheld.

Come, with united heart and will,
His blest commands with joy fulfil,
His matchless love recall;
Own ye his sway with ready choice;
With heart and mind in him rejoice,
Nor from his service fall.

Here seek and find the promised peace,
Which, with your piety's increase,
Shall in your hearts abound:
In blest fraternity unite
Jehovah's mercies to requite,
And bid your songs resound.

Sing to the Savior's birth, his life,
His humble spirit, free from strife,
His words, his works of love;
Recount his deeds, his toils, his woes,
His life, a forfeit to his foes,
His bright ascent above:

Revealing, through earth's mists, sublime,
Our triumph over death and time,
Jehovah, God,—our friend!
Lord of all worlds, our Father known,
Adoringly before thy throne,
Prostrate in love we bend:

In spirit and in truth to Thee
We give our souls, our lives shall be
Devoted to thy will:
Jesus shall be our guide and stay,
The life, the light, the truth, the way
To shield from every ill.

Forever reign, thou glorious Lord,
Appointed by the Almighty's word
To bless and judge mankind;
May we thy kingdom here extend,—
Receive our soul when time shall end
Where beams Eternal Mind! X.

For the first Sunday in March, 1836.

* 1 Corinthians x. 16.

FOR THE REGISTER AND OBSERVER.

AN OLD MAN'S REVERY.

The clouds that gather round the setting sun
Do take a sober coloring from an eye
That hath kept watch o'er man's mortality.
Another race hath been and other palms are won,
Thanks to the human heart by which we live;
Thanks to its tenderness, its joys, its fears.
To me, the meanest flower that blows can give
Thoughts that do often lie too deep for tears.
Wordsworth.

I.

Alone I stand, while onward winds
The march of generations. Those I knew
In boyhood's careless hour and loved, with whom
My manhood walked, no more on earth, as then,
I know or love. All, all have passed away.
The veil why seek to pierce, dim eye, that shuts
From earth that onward march! Enough to know
That I must follow there.

II.

Why, anxious care,
Dost thou my heart weigh down? Why gather drear
About the setting sun, in gloom to shroud
The glorious sky, ye clouds thus sober clad?
Speak, spirit! speak, it is the hour of thought.
For deepest questioning I come, to sound
Thy lowest depths and know the cause; prepare
Meet answer to impart.

III.

And well thy heart
My spirit utters, is with grief oppressed
In this reflection's season. For behold
Like some lone sentinel that stands to mark
The fate of many barks upon the deep,
Some earlier wrecked and later some mid those
That onward speed, so thou long years hast watched
'O'er man's mortality.'

IV.

Eternity,
The bound towards which the barks have aimed,
Thine eye, lone sentinel, with earnest gaze
Hath rested on. And bore they hence their freight,
To thee all priceless, disregarded all?
No! valued ones went down;—the joyous young
In their full promise, and maturer age,
Thy hope, thy solace went!

V.

And hath time lent
So far her soothing power, that thou unmoved
On memory's page canst muse? Nor other cause
Methinks save this need'st thou inquire;
For in thy day, 'another race hath been,'
In life's warm chase have 'other palms been won'
Than those that crowned thy strength. Thyself devote
To questioning the Past.

VI.

Now 'thick and fast'
Come painful recollections; Spirit, hush!
No more thus anxiously thy treasured stores
Would I interrogate. Upon my ear
The voice of long-gone days is echoing now.
The old oak rests, and birds glad music make
Within its branches when the storm is o'er.
Awhile thus let me rest.

* * * * * *
* * * * * *

VII.

His name be blest,
Who hoary age hath left not without hope.
I thank thee, God! even now the dark clouds part.
While heeding reason's ray, a clearer light
From revelations page comes o'er my soul
Disclosing glorious truth. Broad spreads that light;
The far horizon's edge it brightly gilds
As when the sun appears.

VIII.

Hence, doubts and fears!
'Thanks to the human heart by which we live.'
For all its tenderness, its joys give thanks.
All thanks to Him, who laid its unreached mines
Of pure affection; planting there desires
That crave affection still. Unsatisfied
On earth, to heaven they point; eternity alone
Meets their capacity.

IX.

A harmony
All nature doth pervade. For stirring thoughts
'To me, the meanest flower that blows can give,
Of Him, the universe that spread and gave
The lilies' hue. Then let me wait, Pure One,
Confidingly, thy will. Alone on earth!
In thy good time thou'lt call me home to join
The spirit-band above. F. A. W.

Cambridge.

FOR THE REGISTER AND OBSERVER.

NIGHT PIECES.

[BY O. W. W.]

No. III.

I.

Mortal, who in youth or age,
Proving life's brief pilgrimage,
Lookest for some steadfast ray
To illume thine onward way—
Seek it not in earth's vain smiles,
In her dream whose light beguiles—
But in words of Truth which never
From thy spirit Time shall sever.

II.

Youth, upon whose sunny brow
Grief hath left no traces now,
Who, around thy path, art meeting
Hopes how beautiful, though fleeting—
In the buoyant flush of youth,
Woo the light of heavenly Truth,
For a spell of fadeless beauty
Shines upon the path of duty.

III.

Pilgrim, on whose lonely way,
Morning sheds no sunny ray,
Who, when voices speak around,
Hearest no familiar sound,—
Let the words of Truth enchain
Thee with a melodious strain,
From its balm thy weary spirit
Hope and verdure shall inherit.

IV.

Mourner, on whose clouded breast
Sorrow's hand hath dimly pressed,
Thou for whom earth's sweetest strain
Breathes its melody in vain—
God's own word shall still impart
Gladness to thy wounded heart,
And his love around thee stealing
Soothe each dark and lonely feeling.

V.

Sinner, who from virtue's way
Oft hast turned thy face away,
Who in sadness and in grief,
Look'st on Memory's darkened leaf,
God's own record shall impart
Words of freshness to thy heart,
For within its page is given
Light to guide the soul to heaven.

VI.

Thou, who to the Spirit's clime
Lookest with a hope sublime,
Who from earth's less holy sway
Hast already burst away,
In His word thy soul shall find
Freedom pure and unconfined—
Truth, which, to the spirit given,
Sheds o'er earth the light of heaven.

BIOGRAPHICAL.

[From the Christian Observer.]

SKETCH OF THE LIFE OF THOMAS PAINE.

Thomas Paine was born at Thetford, in Norfolk, England, in January, 1737, and was educated at the free school of that place. In 1759, he settled at Sandwich as a stay-maker, to which trade he had been brought up, and married Mary Lambert, who died the following year, it is alleged by some, in consequence of a premature birth caused by his ill usage. In 1761, he obtained a place in the excise at Thetford, from which he was dismissed for some irregularity, but was subsequently restored. In 1768, he was acting as an exciseman at Lewes, where he lived with one Samuel Olive, a grocer who soon after died. In 1771, he married Olive's daughter, Elizabeth. In 1774, he was again dismissed from his office, on a charge of fraud, and all his efforts to regain his situation proved ineffectual. His affairs soon fell into such disorder, that his property was sold to pay his debts. In May, of the same year, he and his wife, whose life he is said to have rendered miserable by neglect and unkindness, separated by mutual agreement. He went to London; but not obtaining suitable employment there, probably in consequence of the loss of his character, he resolved to try America.—He arrived at Philadelphia, in April, 1775.—Here he became a violent partisan of the Colonial cause, and commenced his career as a political writer. One of his publications, entitled 'Common Sense,' was marked by a degree of natural acuteness; and being well adapted to the state of feeling which then prevailed in America, it gained him much celebrity, and produced an extensive and powerful effect, in deciding the public mind in favor of independence. Paine now rose into consequence. His writings were rewarded by Congress with a sum of money; and in 1777, he was appointed Secretary to the Committee for Foreign Affairs.—Here he was soon found guilty of a breach of trust, and was ignominiously expelled from the office. After a time, however, he succeeded in procuring the inferior employment of clerk to the House of Assembly of the State of Pennsylvania. When the war ended, he sunk into obscurity: and for five years little is known of him except that, from a letter he wrote to General Green, he appears to have been very desirous of coming to England in order to excite disturbances here. It was not, however, until 1787, that he revisited this country. At first, the state in which he found men's minds afforded him little prospect of success. But as the French revolution proceeded, the unusual ferment which it caused, not only in France but throughout Europe, greatly raised his hopes. In 1789, he had been arrested for a debt of 700*l.*, but having been released from prison, by the intervention of the American house of Clagget & Co., he went over to Paris to take a nearer view of the scenes which were then acting there. Animated by the spectacle, he returned to London, where he became extremely active in spreading revolutionary principles. In 1791, Paine published the First Part of 'The Rights of Man,' which was followed, in 1792, by the Second Part, both containing direct and very powerful excitement to rebellion and revolution, supported by a style of reasoning well calculated to delude the ignorant, and to swell the ranks of the turbulent and disaffected. The good sense of the country at large, however, was not to be thus imposed upon; and instead of producing its designed effect, this work appeared to serve the purpose only of rousing the loyal spirit of the people, and rallying them around the throne and the altar. A prosecution was instituted against Paine: but afraid of the issue, he quitted the kingdom and repaired to France, having narrowly escaped arrest at Dover. He had previously been elected by the department of Calais a member of the National Convention, and he palliated his evasion by alleging the necessity he was under of attending his duty at Paris. He was tried before Lord Kenyon, and found guilty by the jury without a moment's hesitation. The Attorney General read in court a letter from Paine, addressed to him. It was filled with gross insults on the King; and it denounced vengeance on the judge and jury, should he be found guilty. Not surrendering to meet the award of court, sentence of outlawry was passed upon him. Paine did not long fill his seat in the French Legislature. Having been in some measure identified with the Brissotine faction, he shared its fate, and in December, 1793, was thrown into prison, where he was seized with a fever, brought on as it is said by intemperance, and thus narrowly escaped the guillotine. He was released from prison on the death of Robespierre: and invited to resume his seat in the Convention, but all his attempts to attract public regard in France proved abortive. He turned his attention, therefore, once more to England; and perceiving that the chief obstacle to revolution in this country arose from the influence of Christianity, his efforts were now directed to the object of bringing the Scriptures into contempt. With this view he composed and published 'The Age of Reason,' the First Part of which appeared in 1795, and the Second in 1796. Paine himself was beyond the reach of our courts of justice, but the publishers of the libel was prosecuted and convicted. Mr Erskine, now Lord Erskine, conducted the prosecution; and his speech on the occasion ranks deservedly high among the most splendid effusions of forensic eloquence. After his liberation from prison, Paine had been received into the house of Mr Monroe, then the American Ambassador at Paris, afterwards President of the United States. But his habits of intoxication rendered him a very uncomfortable inmate. He continued to reside in France for some years longer, neglected and contemned. But in 1802, having received an invitation from President Jefferson, he repaired to America, where he spent the remainder of his days. He was accompanied by a Madame Bonneville and her two sons. This woman he had seduced from her husband, in whose house he lived, and whose hospitality he thus repaid. In June 1809, this unhappy man died at New York. It is during this period of his residence in the United States, that we have the most authentic accounts of the private life of Paine; and little more seems necessary to convince us of the real source of his infidelity, than the perusal of these details: 'For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.'

He lodged for a time with a Mrs Dean. 'Mrs. Dean,' says Mr Cheetham, 'with whom I have conversed, tells me that he was daily drunk at their house; and that in his few sober moments he was always quarrelling with her, and disturbing the peace of the family. She represents him as deliberately and disgustingly filthy. It is not surprising therefore that she importuned her husband to turn him out of the house; but owing to Mr Dean's predilection for his political writings, her importunities were, for several weeks, unavailing. Constant domestic disquiet very naturally ensued, which was increased by Paine's peevishness and violence. One day he ran after Miss Dean, a girl of fifteen, with a chair whip in his hand, to whip her, and would have done so but for the interposition of her mother. The enraged Mrs Dean, to use her own language, 'flew at him.' Paine retreated up stairs into his private room, and was swiftly pursued by his antagonist. The little drunken old man owed his safety to the bolts of the door. In the fall of the year Mrs Dean prevailed with her husband to keep him in the house no longer.' He then went to live on his farm.

Being now alone, except in the company of the Bonnevilles, of whom he took but little notice, he engaged an old black woman, of the name of Betty, to do his work. Betty lived with him but three weeks. She seems to have been as intemperate as himself. Like her master, she was every day intoxicated. Paine would accuse her of stealing his New England rum, and Betty would retort by calling him an old drunkard. Often, Mrs Dean informs me, would they both lie prostrate on the same floor, dead drunk, sprawling and swearing and threatening to fight, but incapable of approaching each other to the combat. Nothing but inability prevented a battle.

He afterwards removed to different families: but in all of them he appears to have acted not only in the most disgusting and offensive, but in the most unprincipled manner, paying the debts which he contracted for his board and lodging only when compelled to do so. He lived five months with a Mr Jarvis, a portrait painter.—At this place he was not so constantly intoxicated as formerly; and though falling into violent passions, Mr Jarvis appears to have successfully studied the means of calming his rage. Still he was only comparatively improved, and would occasionally sit up at night tippling till he fell off his chair. In this posture and plight he would talk about the immortality of the soul. One day as he was sitting with a volume of the Age of Reason before him, a maid servant took it up and began to read it. Mr. Jarvis instantly seized the book out of her hand; upon which Paine rose up angrily, and asked why he did so. Jarvis professed his fear that the girl, whose character was then excellent, would become corrupted in her principles by that book, in which case, he added, she may cheat me, rob me, and be undone. They had now reached the window: and Jarvis pointed out a black man to Paine, as a striking instance of the efficacy of Christianity to enlighten and reclaim the ignorant and immoral. This man, it appears, had been a notoriously bad fellow, without any sense of religion, or even of common moral feeling; but he had since been truly converted, and had gained the character of a sincere Christian, by his upright and excellent conduct. Paine had no answer whatever to make, but, 'Pshaw—I had not thought you were such a man.' He saw, added Jarvis, the fact, and it was unanswerable.

MISCELLANEOUS.

[From the Charleston Observer.]

THE TWO EMBASSIES.

One of the most remarkable events in the history of modern diplomacy, was the English Embassy to China, under the direction of Lord Macartney. No effort was spared to make the undertaking the most imposing and the most successful of the kind. In the appointment of the ambassador, and indeed of all the less conspicuous Agents of the enterprise, the utmost deliberation was used. Many young gentlemen of high rank and fortune solicited the honor of a place in the expedition. The Ambassador's train alone must consist of one hundred persons. The presents designed for the Chinese Emperor, were splendid and costly; they consisted of a complicated Orrery, a valuable Telescope, beautiful Globes, some packages of Philosophical apparatus, several pieces of brass ordnance, a model of the largest British Ship of war, specimen of British Manufactures of all kinds, and Paintings of scenes and persons in England.

One of the largest ships of the East India Company was laden with the presents alone. A whole squadron was required for the Embassy. On landing in China, a train of ninety small wagons, forty handcarts, two hundred horses, and about three thousand men, was necessary to transport the deputation. The real design of the Embassy was to open diplomatic intercourse between Great Britain and the Celestial Empire. The avowed object was to render suitable honors to the Emperor's birthday. All Europe watched with interest the movements of this splendid embassy.

Since Lord Macartney's embassage which proved an entire failure, a much less imposing expedition has been sent from England to China. At the suggestion of a few friends of the Redeemer, a youthful Missionary repaired to China. He went with no ambassador's Commission—at least not from an earthly court.—His departure was not an event that secured the notice of all Europe. A whole squadron was not necessary to convey his train, for he went alone. The royal treasury was not reduced on this occasion, by the purchase of costly presents, and a sumptuous outfit. His equipments consisted of a Chinese Dictionary, and a Chinese copy of a part of the Scriptures. When he reached China, the Government was not amused and perplexed, as it had been on Lord Macartney's arrival; and he was allowed to immure himself without interruption in his humble room at Canton. This expedition did not cost Great Britain, as Lord Macartney's did, eight hundred thousand dollars; and yet it has proved perfectly successful. After the toil of eleven years Morrison produced the Chinese translation of the Scriptures, and thus gave the word of truth to three hundred and thirty millions of the human family. One expedition cost England an immense sum, and gained nothing. The other cost the bread and raiment of the Missionary, and has resulted in giving the Scriptures to a large part of the world; and what is most important, to that part of the world into which the living preacher is not allowed to enter.

THE GERMANS.

Extract from the correspondence of the 'Southern Religious Telegraph.'

Where is the people not possessed of national vanity? What people but contrives to regard itself for some reason or other, as highest in the scale of nations? It need not surprise us then that the Germans who have so much in their favor, should be guilty of this so common weakness—With what enthusiasm will they speak of *der Deutcher*, (the German) and *Deutchland*, (Germany). With what contempt of the *Dutch*—(the Hollanders—the word is pronounced *Dooch*). With what pride of the German race, the German learning, and German philosophy, as being the greatest subjects of the world's modern history—as constituting the great stream which flows down the channel of time, and will affect the history of future ages, while other races and literatures shall be absorded in it, or lost in the sands—as forming the great trunk, upon which every thing foreign must be grafted or left to perish!—I could easily put up with this, at first, as something to be expected in every people; but I confess, the longer I remained among the Germans the more impatient I became at it, because I saw better how far they carried it. They are really great, and they know it. They are, you must know, the thinkers for the world. Other nations may perform experiments, busy themselves with external nature, study political economy, and amass wealth—*they* will occupy the kingdom of intellect. The intellectual shall be their department, and the mind their instrument. They will discover truth, and others may use it.—They understand why a foreigner should come to Germany to study— it is, to be sure, to imbibe (if he can) some of their intellectuality—it is to lift himself to their ethereal region. Blest are the favored few who can visit them, or use their books—wise are they, and clever according as they can become German in their opinions and reasonings, or (as they express it) throw themselves into the stream of German developement. Disputing once with a pious young theologian upon the subject of Church and State, I appealed, for proof that their independence of each other was salutary, to the great prevalence and power of religion in my country. He answered with a contemptuous swagger—'True—the work (*Aufgabe*) given to the two Churches is different—that of your church is the conversion of the mass of the people—that of ours is the developement (*Entwickelung*) of Theological science.' I asked what was to become of the mass of the German people in the mean time, but received no reply. If you ask what is the object or use of any branch of study, they will laugh at you for an American utilitarian. If you can't see the force of a tenet or opinion, it does not suprise them—your mind has not had a scientific training—it is not deep enough. If you dispute or deny the truth of a position, it is because you do not know the true rules of evidence and belief.—I questioned once the importance of their philosophy. I could not enter into its merits. I was answered, very plain why—'your history was not cast within the sphere of our mental developement.' But more of this as occasion offers. They reconcile however their national vanity with their national politeness.

EFFECTS OF KINDNESS.—When a certain parent made his will he said, 'I leave such an estate to my oldest son, though he has been a very disobedient and wicked child, and though I am fearful he will misapply it.' This act of unexpected kindness so deeply affected the son, that he burst into tears and said, 'God forbid I should;' and from that time he became a new man.

And did this gift of an earthly estate which he could possess but a few years, and must then leave forever, produce such effect upon and melt a heart long hardened by sin? And can you, my readers, peruse the Bible and there read that 'God so loved the world, as to give his only begotten Son,' though he knew thousands would abuse his gift, 'that whosoever believeth on him should not perish but have everlasting life,' and not beg of God to give his Holy Spirit, that they 'may become new creatures, in Christ Jesus?'

Learn also to intermingle kindness with reproof. Had not kindness accompanied the hint the father expressed, his son's heart would probably have remained hard and unfeeling; and let the tongue of the reprover be dipped in oil, if he would have his words enter the heart.—And let it be our daily care to profit by the kind reproofs and remarks of others. 'As an earring of gold and an ornament of fine gold, so is a wise reprover upon an obedient ear.'—*Imperial Magazine.*

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Terms—The Review is published quarterly, on the first of March, June, September and December, each number containing 250 pages, at $5 per annum.

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Just published by JOHN ALLEN & Co. Corner of Washington and School Streets, Boston, and for sale by the booksellers generally.

From the Hon. W. B. Calhoun to the Rev. Jacob Abbott.

SPRINGFIELD, June 13, 1835.

DEAR SIR—I have been very much gratified by an examination of the Mount Vernon Reader, which you have been so kind as to send me. The leading object of it is of the highest importance; for I have long thought that the heart has been most strangely overlooked in the business of Education. Aside from its moral influence, another valuable purpose is answered. The lessons are distinguished by plain, simple, English language, adapted to the capacity of those for whose use the book is intended.

This requisite, it seems to me, has been greatly disregarded in most of the reading books—more particularly, I think, in those for the highest classes. I know of no reason why such books should be studded over with the most brilliant and striking passages in the language. It is a rare thing to find in them specimens of such writings as Addison's; yet all must agree that the pure and the simple is the English which boys ought to be taught. I look forward to your third book for an exemplification of the true principle, as I deem it, in reading lessons. Your book needs no extraneous recommendations; it must readily find its way into all schools where sound principles are cherished. God speed you in your enlightened enterprize.

With great respect, your obedient and obliged,
W. B. CALHOUN.

Among all the publications of the Messrs. Abbott, we have examined none that seemed better adapted to fulfil the design of the authors, than the Mount Vernon Reader, lately published by Messrs. John Allen & Co. It is intended as one of a series of reading books for schools; not to furnish interesting narrative, or correct grammar, or beautiful language alone, but to diffuse such sentiments as shall have a direct and salutary bearing upon the hearts of the young. The chapters are short, and each delineates some new feature of the human character; some trait worthy of praise and imitation, or some development of the bad passions, whose power and influence must be entirely subdued. We seldom are interested in a mere reading book further than to glance at its chapter of contents; but in this instance, we confess, we have been beguiled into the perusal of many of its well drawn sketches, which must certainly win the favor of parents and instructors, as well as of pupils.—*Am. Traveller.* n 28

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may 9

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